

CORPUS OF THE INSCRIPTIONS OF JAVA

(CORPUS INSCRIPTIONUM JAVANICARUM)

(up to 928 A.D.)

Vol. II

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To
Dr. D. S. KOTHARI
as a token
of
Great Regards and Esteem

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PREFACE

The long time taken in the printing of the first volume of this work necessitated separating the later portion of the text as Vol. II and printing both the volumes simultaneously. It is therefore a pleasure for me to see that both the volumes are coming out of the press almost together. For this smart piece of work, I have to thank M/s Sri Ramkrishna Printing Works of Calcutta and, above all, the publishers.

When the printing of Vol. II was nearing completion, I decided, to make the work more useful, to include the undated charters of Central Java which I consider to be dated within 928 A.D. This accounts for the duplication of inscription of LXXVI under CX through oversight. I hope the inclusion of these undated charters will increase the usefulness of the work. The indices of personal and geographical names and titles etc. together with the list of important Old-Javanese words as found in the inscriptions, with their meanings, will, I hope, be specially useful to the general body of research workers.

The continuation of my research work in this field after my retirement has been rendered possible on account of my selection by the University Grants Commission as an awardee under the scheme "Utilisation of research/teaching experience of distinguished retired teachers." To Dr. D. S. Kothari, Chairman of the University Grants Commission, I am therefore particularly indebted, and this volume is respectfully dedicated to him in token of my gratefulness and esteem. To Dr. R. C. Majumdar, my teacher, and Dr. Suniti Kumar Chatterji, National Professor of India in Humanities, who have taken keen interest in the publication of this work over the years, my gratefulness is too deep to be expressed in words. In the end, I have also to thank my friend Dr. Asutosh Bhattacharya, Professor, Calcutta University, for providing me with an excellent set of negatives of the inscription of king Purnavarman, along with the permission-letter of the Director, Museum Pusat, Djakarta, Indonesia, to whom my thanks are also due.

*Rabindrapalli
Kharagpur
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2.11.1971*

H. B. Sarkar

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LX

THE COPPER-PLATE OF AYAM TĒAS (PURVARĒJA),
822 ŚAKA

This record has been preserved in the Museum of Jakarta under no. E 69. In *JBG* for 1938 pp. 121-22, Stutterheim has offered a transcription of the text. The first few lines of this inscription have also been transcribed by Damais in *BEFEO* 47 (1955) p. 40. The record is dated in 822 Śaka. Damais thinks that the date of the inscription corresponds to 1st January, 901 A.D.

TEXT

RECTO

1. a 1. // svasti śakavarśitīta 822 punah¹ posyamāsa² tithi aṣṭami³
śuklapakṣa . ha
2. ka . vr̥ . vāra . tatkāla ājñā śrī mahārāja rake vatukur
dyaḥ dharmodaya mahāsambhu
3. tumurun i rakryān mapatiḥ i hino pu bāhubajra pratipak-
śakṣaya rake halu pu
4. sanggrāmanurāddhara⁴ . rake sīrikan pu samaravikranta . rake
vka pu bhāsvara . rake pagar vsi
5. pu vīravikrama rake bavang pu malavan⁵ samgat tiruan pu
śivāstra . manghūri pu cakra
6. vadihatī pu ḍapit makudu(r) pu sāmvṛda⁶ kumonnakan
soāra ning vanua sima i aya
7. m tēas hinghingngana ikanang masambyavahāra hanangkāna
anu(ng) tan knā de sang mangila dra
8. byahaji tlung tuhān ing sasambyavahāra ing sasima . yan
pangulang kbo ya ruang puluh
9. kboanya . sapi patang puluh wēhus⁷ vualung puluh aṇḍah
savantayan magulunga

VERSO

1. tlung pasang . mangarah tlung lumpang ing saśima . yāpuan pinikul dagangnya . kadyanggāning mabasana
2. masayang . makacapuri . kapas vungkuđu tamvaga gangsa vsi timah garas⁸ pađat vēas lga⁹
3. gula . sapukān ning dual kalima bantal i satuhān pikulpi-kullananya . vanḍai malang
4. tamvaga . gangsa . vsi . sobuhan¹⁰ ing satuhān tannēnun cedar patang pacadaran ing saśima . ma
5. yahuk adoḥ hana ayav¹¹ tēas (a)tapa amasuhāra 3 ing saparahu kabua maku
6. nggalana tunḍān musuhara 2 i satundān //

TRANSLATION

RECTO

1. a. 1. // Hail ! The Śaka year expired, 822, in the sacred month of Pausa, on the eighth day of the bright half of the month, haryang,¹²
2. *kalivon*,¹³ Thursday. At that time, the command of Śrī mahārāja, the *raka* of Vatukura (namely) *dyah* Dharmodaya Mahāśambhu
3. was communicated to the *rakryān mapatiḥ i hino* (named) Pu Bāhubajra pratipakṣakṣaya, the *raka* of Halu (named) Pu
4. Sangrāmanurāddhara,¹⁴ the *raka* of Sirikan (named) Pu Samaravikranta, the *raka* of Vka (named) Pu Bhāsvara, the *raka* of Pagar Vsi,
5. (named) Pu Viravikrama, the *raka* of Bavang (named) Pu Malavan, the *sangat tiruan* (named) Pu Śivāstra, the *manghūri* (named) Pu Cakra.
6. the *vadihati* (named) Pu Dapit, the *makudur* (named) Pu Samvṛda, ordaining that each of the villages¹⁵ (have become) the freehold of Ayam
7. tēas, defining the (number of) traders therein. Which (places) may not be transgressed upon by the honourable collectors of
8. king's things. (There will be only) three 'masters' for each trade in each free-hold. If (anything) is carried (within), then (are free) twice ten (i.e. 20)

9. buffaloes ; cows four tens (i.e. 40) ; goats eighteens ten (i.e. 80) ; eggs one cage ; transport carts

VERSO

1. three teams ; what is packed up, three bundles per free-hold ; even if their commodities are *pikuled*, for example, (the commodities) of the dealers of clothes,
2. the dealers of copper-works and those who come to hawk with : cotton, *vungkuđu*, copper-work, brass work, iron work, salt (?), *pađat*, unpealed rice, sesame oil,
3. sugar, (then) of all the commodities which have been *pikuled* (is free) the fifth *bantal* for each 'master'. Goods¹⁶ of.....
4. copper, brass, iron, one bellow¹⁷ for each 'master' (is free)..... cedar five *pacadarans*
5. If cargoes (?) are brought there (at) Ayam Tēas for religious practices¹⁸, one vessels with three *sungharas*, yet.....
6. (are free only) two *sungharas* for each chief.

FOOTNOTES

1. Read : Puṇyah.
2. Skt. : Pauṣamāsa.
3. Skt. : °mi.
4. The correct form should be : Sanggrāmadhurandhara.
5. Stutterheim : Manglavan.
6. Stutterheim : Sāmvradā.
7. St. suggests : vēḍus.
8. St. suggests : garam.
9. elsewhere : Lṅga.
10. This seems to be : sobuhan or sovuvan. See note under translation.
11. St. suggests : ayam.
12. Mal.-Polynesian day of the six-day week.
13. Mal.-Polynesian day of the five-day week.
14. The proper name seems to be : Sangrāmadhurandhara. He appears in other contemporary inscriptions under this name.
15. The names of the villages are not given here. In the context of other Old-Jav. charters of Central Java, this would appear to be rather unusual.
16. Vanḍai of the text seems to be Skt. *Bhāṇḍa* plus Indon. *i*.
17. cf. The stone of Sangguran, 850 Śaka (no. xcvi, Recto, 25) where we read : *pandai sobuhan*. So *Sobuhan* seems to be a mistake.
18. Cf. similar arrangement is mentioned in the copper-plate of Palēbuhan (no. xciii below, B. 6).

LXI

COPPER-PLATES OF TAJI (PANARAGA), 823 ŚAKA

Four copper-plates were found from the neighbourhood of Panaraga¹ in 1868 and were later on deposited at the Jakarta Museum where they are numbered E. 12. They measure 48×14.5 ; 47×15 ; 48×15 and 49×14.5 c.m. The inscription was noticed by Kern² in 1882, while Holle³ published a transcription of the same in the same year. The reading of Holle was improved upon in some respects by Dr. Brandes, and the transcription of the latter scholar is followed in the present edition of the inscription.⁴ According to Damais⁵, the date corresponds to 8th April, 901 A.D.

The inscription records that the favour of the illustrious great king, the *raka* of Vatukura (viz.) *dyah* Balitung, was brought into execution by the *rakryān* of Vatu tihang (viz.) *Pu Sanggrāma* dhurandhara who marked out some garden-lands and *savah*-fields of Taji into a free-hold for the temple of Devasabhā. It also lays down some regulations regarding the royal temple at Raja.

The transcription of Brandes has been published in OJÖ where it bears no. XXIII.

TEXT

- svasti śakavarsatita 823 caitramāsa, dvitiya⁶ kṛṣṇapakṣa, vurukung, pahing, budha, vāra, ādityastha anurādhanakṣatra⁷ mitradevatā, variyān yoga, taithila⁸ karaṇa, tatkāla rakryān i vatu tihang pu sanggrāma dhurandhara, manusuk lmaḥ kbuan-kbuan i taji vatēk dmung, ukurnya lamvēan⁹ vaitan pangidulnya dpa sihuā 93 kidul pangabaratnya dpa sihuā 112 kabarat pangalornya dpa sihuā 93 lor pangavetannya dpa sihuā 112 anung makalmaḥ ikanang lmaḥ anak vanua i taji, ngaran nikanang malmaḥ, si tukai rama ni

tihang, muang si padas ibu ni sumēg, si menḍut ibu ni mangās, si kaṇḍiyut rāma ni bērētēk, si tavḍak rama ni sēmēk, si kuśala rama ni ḡānaḥ, si glo rama ni kulir, si bngal rama ni kalihan, ubhaya sanmata patūt ni vuvusnya sakvaiḥnya, salmaḥ praśama umehakannikanang¹⁰ lmaḥ muang ikanang rāma i taji kabaiḥ ubhaya niścita kapua mangayubhāgyan sinusuk ikanang lmaḥ de rakryān, nāhan matangyan sinusuk de rakryān ginavai kabikuan, ngaran nikanang kabikuan ing devasabhā muang savah i taji salamvit sīmā nikanang kabikuan ngaran nikanang savah ing nyū nāhan parēngnya sinusuk, de rakryān rikanang kāla makon rakryān mangasēakna pasak pasak i rakryān mapatiḥ, savyavasthā ning manusuk sīmā dangū, rakarayān ri hino pu bāhubajrapratipaksakṣaya, rakryān sirikan pu samaravikrānta, rakryān i vka pu kutak, sapamgat tiruan sang śivāstra pu asangā, kapua inasēan vdīhan gañjar haji pātra sisi yu l simsim prāsāda voḥ l brat su l sovang sovang, rake halaran pu havang

- kulumpang vdīhan yu 4 mas mā 4 sang hyang brahmā vdīhan yu l mas mā l singhal sang makudur arpanguyup vdīhan yu l tamvakur mesi vēas ku l vsi ikēt 5 mas mā 4 vēas pada l vsi ikat 10 vdūs l taṇḍas l kumol l pras mevak salaran l skul dinyun 5 mevak sarvvamāṅsa, taur hantru l hayam lanang 4 hantiga 4 hapū salimas havu salimas, dāng l tarai l padyūsan l karantiga l saragi pevakān 2 vadung l rimbas l patuk l tampilan l kris l hampit l gulumi l gurumbhāgi l pamajha l angkup l dan vsi panghatap l lukai l linggis 4 vangkyul l laṇḍuk l saṇḍi l panginangan l kampil l sr̄nti l dmung irikang kāla pu cintyā anak vanua i guranting vatak ranyū, inangsēan vdīhan rangga yu l simsim prāsāda voḥ l brat su l sang pamgat anakvi rake śrī bhāru dyah dhetā inasēan ken buat vetan vlaḥ l simsim prāsāda voḥ l brat mā 8 taṇḍa rakryān ing buravan tumūt pinakasākṣi ning manusuk sūmā, samgat kayo pu cara, samgat vrīgvrik pu lingga, rake kiva pu naravira, rake padlagan pu tandang, samgat pangharvngan pu galung, samgat putat pu jagul, samgat hampungan pu basu, samgat kinivang pu buat, samgat kaliki pu aryya, samgat vatu antan pu basa, rake munggang pu svang, samgat rimvañcak pu pr̄ṣṇa, samgat pulung kayang pu ananta, kapua vinaiḥ vdīhan rangga yu l simsim prāsāda voḥ l brat mā 4 sovang sovang, patih kolungan nayaka 6 pu halaran rāma ni kapana, pu dahan rāma

ni manunggang, pu dhanū, pu buatoḥ rāma ni bolotong, pu variga rāma ni surung, pu halading, rāma ni komala, vinaiḥ vdihan yu 1 mas mā 4 sovang sovang, anakbinya ken vlah 1 mas mā 2 sovang sovang, patih matuha lampuran 2 pu buddha, sang datu manggul, vinaiḥ vdihan yu 1 mas mā 4 sovang sovang, pu grīdha rāma ni nala, pu bayatū rāma ni guti, vinaiḥ vdihan yu 1 mas mā 4 sovang sovang, patih mangju

6. piṇḍa prāṇa 392, kapua inagamman¹¹ vsi vrā ruang puluh vsi lima vlas vsi sapuluḥ vsi isor sovang sovang parṇnah ning tinaḍah vēas kadut 57 haḍangan 6 hayam 100 muang saprakāra ning asinasir, ḍeng asin, kaḍivas, kavan, bilunglung, hantiga, rumahan, tuak len sangkā ing jnu, muang skar campaga, puḍak, skar karamān, ron dinānan tamvai ning manaḍah taṇḍa rakryān ron 6 sang vahuta hyang kudur 1 tamviran ron 1, patih vahuta, nayaka lampuran, vinkas ning vahuta parujar ning patih ron 2, humarap¹² kidul lor ning kalangan tpi siring ning vanua 7 ruangnguang ing sasiring ronya 14 humarap¹² kabarat vetan ning kalangan tuha paḍahi ron 5 humarap¹² kidul i pungkuran sang mapatiḥ mūla vuai ron 4 rāma māgammān¹³ i taji ron 4, vaduā rarai rāmanta ron 5, piṇḍa ron dinānan tamvai ning mavaiḥ manaḍaha 15, kahlamanya, ing tr̄tiya¹⁴ kr̄ṣṇa, pa, po, vr, vāra, vinaiḥ ikanang rāma i taji manaḍaha muvaḥ ron dinānan 10, vaduā rarai rāmanta, ron 5, rāma jātaka ing kabikuan ron 2, reñanta matuha manuam ron 12, piṇḍa ron kaping rua nikanang rāma manaḍah 29, ika piṇḍa nikanang ron rikanang pangan ping rua 44, nāhan parṇnah taṇḍa rakarayān ing buravan masamūha, muang ikanang rāma i taji, mamangan manginum majnu, maskar, masivo, mangigēl manavung karung hayam, kapva mahyun taṇḍa rakryān maguyuguyvan
nikanang rāma, i sampun taṇḍa rakryān masavungan mangigal¹⁵ ikanang rāma kabaiḥ molih patikuliling gumanti reñanta mangigal,¹⁵ molih patikuliling, mareryan¹⁶ reñanta mangigal,¹⁵ umadēg sang makudur manguyup¹⁷ umangsö ikanang patih vahuta nayaka lampuran tpi siri(ng) muang kalang gusti variga vinkas parujar, sahana ning rāma māgman kabaiḥ muang rāma maratā, muang reñanta matuha rarai hadēan hulun gṛhastha viku, kapua malu
7. ngguḥ kumulilingi sang hyang vatu simā, muang kulumpang ri sor ni vitāna, i nata(r) nikanang kabikuan ring devasabhā, kapua

rumēngēakan de sang makudur manguyup¹⁸, ri sampun sang makudur manumpa(h) panapamo¹⁹, manamvaḥ ikanang rāma kabaiḥ ri sang hyang vatu sēmā²⁰, ri sampunya manamvaḥ kapua ya kabaiḥ umuvahi ronya, nāhan luīr ning dening sumusuk ikanang kabikuan ring devasabhā, muang simānya savah lamvit i sampun śuddhapariśuddha kasusukan nikanang kabikuan ri devasabhā, muang sēmānya²¹ de rakryān ri vatu tihang pu sanggrāma dhurandhara, vinehakanira ya ri anak nira anakbi samgat dmu(ng) pu cintyā rake śrī bhāru dyah dhetā, sira rumakṣā sang hyang dharmma, sira vruha i kayuakna nikanang kabikuan, sira mavnaha karmmaṇya, samangkana deya sang karmmaṇya kabaiḥ kapua sira matguha ri svakarmaṇa nira, yāpuan hana mahala rikana āyatana bhaṭṭāra, prasāma sang karmmaṇya kabaiḥ, gumavaya ikanang mananā, yathāyan rahayua, matangya rake śrī bhāru atah vinaiḥ rakryān i vatu tihang irikanang kabikuan, muang sahanani vka rake śrī bhāru, ri dlāha ning dlāha sirātaḥ pramāṇā kumayatnākna sang hyang dharmma, ikana kunang sahana ni vka rakryān i vatu tihang anung len sangkā ri rake śrī bhāru, tar ilua rikanang dharmma muang irikanang simā, pangasēana nikanang kabikuan, ing parhyangan haji ing raja, buatthajyanya mangragā kamvang, angkan tahun, muang mas ku 2 panumvasa hasap maknā ri bhaṭṭāra ring raja, umtua ing caitra, samangkana mas umtua ring aśuji, yāpuan hana sukhaduhkhanya, sang marhyang ing raja atah gumunadoṣāya yathānyāyā²², yāpuan kana kilalān umunggu, rikanang kabikuan, banyakga vantal, undahagi, pandai mas vsi tāmra, kāngsa, macadar mangulang haḍangan sapi vḍus aṇḍah, pinilai²³ katanggaran, samval mapadahi, mangidung, ityaivamādi saprakāra ning kilalān, pattātaḥ tumamā ri bhaṭṭāra yan pandai prakāra patang gusali tumamā ri bhaṭṭāra, salviṇya srahakna ri sang mangilala drabya haji, mangkanātaḥ parṇnahananikanang kilalān kabaiḥ yan ungu rikanang kabikuan ring devasabhā, matangyan mangkana parṇnah nikanang kilalān kabaiḥ anugraha śrī mahārāja rake vatukura dyah balitung i rakryān ri vatu tihang pu sanggrāma dhurandhara, nāhan lvīr ni kasangskārānnikanang simā ing kabikuan ring devasabhā muang simānya savah matangya deyanikanang sang caturvarṇa²⁴ vuluh panavī patih vahuta kalang gusti variga vinkas parujar tuha banua muang sovāra ning rāma maratā anak vanua kabaiḥ katguhaknātā iking simā i taji kabikuan²⁵ ning devasabhā, simā rakryān i vatu tihang yāpuan

hana kumirakira kalvurana niking sīmā, pañcamahāpā(ta)ka
pangguhanya, manurat jayapātra citralekha i dmu(ng) sang
nesti ll o ll

TRANSLATION

1. Hail ! The Śaka year expired, 823, the month of Caitra, second day of the dark half of the month, *vurukung*²⁶, *pahing*²⁷, Wednesday, (the planet) in the eastern region, (while) the lunar mansion Anurādhā (stood under) the deity Mitra (during) the conjunction of Varīyān, (in) *Karana* Taitila. At that time, the *rakryān* of Vatu tihang (viz.) *Pu Sanggrāma* dhurandhara marked out the ground of the gardens at Taji under Dmung. Going by the direction to the south, its measurement in the eastern side is *dēpa sihuā*²⁸ 93. Going by the direction towards Kabarat²⁹, (its measurement) in the south is *dēpa sihuā* 112. Going by the direction to the north, (its measurement) at Kabarat is *dēpa sihuā* 93. Going by the direction to the east, (its measurement) in the north is *dēpa sihuā* 112. Those who possessed these lands are the residents of Taji. The names of these owners of lands are : *Si* Tukai, father of Tihang ; and *Si* Padas, mother of Sumēg ; *Si* Menḍut, mother of Mangās ; *Si* Kaṇḍiyut, father of Bērētēk ; *Si* Tavdak, father of Sēmēk ; *Si* Kuśala, father of Nyānah ; *Si* Glo, father of Kulir ; *Si* Bngal, father of Kalihan. All of them were favourably disposed through the agreement of their views : all (these) owners gave away the lands willingly. Besides, all the *rāma-s* of Taji had (their) duties fulfilled (in that they) all approved that these lands may be marked out by the *rakryān*. Now the reason of their being marked out by the *rakryān* is that a temple will be constructed (and) the name of this shall be the ‘temple of Devasabhā.’ Moreover, the *savah*-fields at Taji (measuring) one *lamvit* shall be the free-hold of the temple : the name of this shall be the ‘*savah*-fields of Nyū.’ So they were simultaneously marked out by the *rakryān*. At this time, the *rakryān* ordered (the required persons) to present gifts in ample measure to the *rakryān mapatih-s* according to the custom of marking out a free-hold in early times : the *rakarayān* of Hino (viz.) *Pu* Bāhubajrapratipakṣakaya, the

rakryān (of) Sirikan (viz.) *Pu* Samaravikrānta, the *rakryān* of Vka (viz.) *Pu* Kutak, *sa(n)* *pamgat* Tiruan (viz.) *sang* Śivāstra (*pu*) Asangā³⁰, all received *gañjar* *hāji* *pātra* sisi-cloth 1 set (and) 1 *prasāda* *voh*-ring weighing *suvarna* 1, each in particular. The *raka* of Halaran (viz.) *Pu* Havang.....

3. (*Saji*-offerings for *sang hyang vatu*) *kulumpang* are 4 sets of clothes (and) gold 4 *māṣa*. (For) *sang hyang* Brahmā : cloth 1 set (and) gold 1 *māṣa*. (For) the skirt of *sang makudur* (and) necessaries for the foundation ceremonies (?) : cloth 1 set ; plate(s) containing unpealed rice of one *Kupang* : *usi ikil* 5 ; gold 4 *māṣa* ; unpealed rice 1 *pada* ; *usi ikat* 10 ; goat 1 ; head (of a buffalo) 1 ; *kumol* 1 ; offering-dish containing fish and *laran* (?) 1 ; cooked rice 5 pots with fish (and) all sorts of meat ; offering-dish of *hantru* (?) 1 ; cocks 4 ; eggs 4 ; lime 1 *limas* (?) ; ashes 1 *limas* (?) ; cooking pot 1 ; *tarai*³¹ 1 ; washing basin 1 ; wax-candle 1 ; basins with fish 2 ; axe 1 ; plane 1 ; pick-axe 1 ; mattock^(?) 1 ; *kris* 1 ; *hampit* 1 ; *gulumi* 1 ; *gurumbhāgi*³² 1 ; *pamajha* 1 ; *angkup* 1 ; *dan usi panghatap* 1 ; curved chopper 1 ; crowbars 4 ; tiny hoe 1 ; chopping knife 1 ; *sandi* 1 ; *panginangan* 1 ; sack 1 ; *synti* 1. The *dmung*³³ of the time (viz.) *Pu* Cintyā, resident of Guranting under Ranyū received coloured cloth 1 set (and) 1 *prasāda* *voh* ring weighing *suvarna* 1. The wife of *sang pamgat* who is) the *raka* of Śri bhāru (viz.) *dyah* Dhetā received 1 piece of skirt (called) *buat vetan*³⁴ (and) 1 *prasāda* *voh* ring weighing 8 *māṣa*. The *tanda rakryān-s*³⁵ of Buravan who went to stand as witnesses for the marking out of the free-holds : the *samgat* Kayo (viz.) *Pu* Cara, the *samgat* Vrigvrik (viz.) *Pu* Lingga, the *raka* of Kiva (viz.) *Pu* Naravira, the *raka* of Padlagan (viz.) *Pu* Tandang, the *samgat* Pangharvngan (viz.) *Pu* Galung, the *samgat* Putat (viz.) *Pu* Jagul, the *samgat* Hampungan (viz.) *Pu* Basu, the *samgat* Kinivang (viz.) *Pu* Buat, the *samgat* Kaliki (viz.) *Pu* Aryya, the *samgat* Vatu antan (viz.) *Pu* Basa, the *raka* of Munggang (viz.) *Pu* Svang, the *samgat* Rimvañcak (viz.) *Pu* Prṣṇa, the *samgat* Pulung Kayang (viz.) *Pu* Ananta, —all received coloured cloth 1 set (and) 1 *prasāda* *voh*-ring weighing 4 *māṣa*, each in particular. The *patih* of Kolungan, the six *nayaka-s* (viz.) *Pu* Halaran (who is) the father of Kapana, *Pu* Dahan (who is) the father of Manunggang, *Pu* Dhanū, *Pu* Buatoḥ (who is) the father of Bolotong, *Pu* Variga (who is) the father of Surung (and) *Pu* Haladīng (who is) the father of Komala,

received cloth 1 set (and) gold 4 māṣa, each in particular. Their wives (received) skirt 1 piece (and) gold 2 māṣa, each in particular. The two *patih* *matuhā-s*³⁶ of Lampuran (viz.) *Pu* Buddha (and) *sang* *vatū* manggul, received cloth 1 set (and) gold 4 māṣa, each in particular. *Pu* Gridha (who is) the father of Nala, *Pu* Bayatū (who is) the father of Guti, received cloth 1 set (and) gold 4 māṣa, each in particular. The *patih* of Mangju.....

6. total number of persons, 392. All were given twenty *vsi vrā-s*,³⁷ fifteen *vsi* (*vrā-s*), ten *vsi* (*vrā-s*), five (?) *vsi* (*vrā-s*). Each was laid out in connexion with the feeding (of people) with 57 *kadut-s* of rice, 6 buffaloes, 100 hens and all sorts of *asinasin*, dry salted meat, *kadivas*³⁸, *kavan*³⁹, *bilunglung*⁴⁰, eggs in heaps, (and) *tuak*-wine made out of *jnu*⁴¹ and *campaga*-flowers, *pudak* (-flowers) (and) *karamān*-flowers. (Lontar-)leaves were first given (to serve as plates) for eating. The *tanda rakryān-s* (received) 6 (lontar-) leaves⁴². *Sang Vahuta hyang* (of the) *kudur* (received) 1 (lontar-leaf), the *tamvirān*⁴³ (received) 1 (lontar-) leaf. The *patih-s*, the *vahuta-s*, the *nayaka-s*, the *lampura-s*, the *vinkas*(es) of the *vahuta-s*, the *parujar-s* of the *patih-s* (received) 2 (lontar-)leaves, (each ?). From the south and north of Kalangan came the neighbours of seven villages, two men from each village. Their (lontar-)leaves are 14. From kabarat (in) the east of Kalangan came the *tuha padahi-s* (and they received) 5 (lontar-)leaves. From the south of Pungkuran came *sang mapatihs* (of) Mūla vuai (and they received) 4 (lontar-)leaves. The *rāma māgēman-s* of Taji (received) 4 (lontar-)leaves. The *vaduā rarai-s* of the *rāmanta-s* (received) 5 (lontar-)leaves. The total number of (lontar-)leaves which were given at first for offering food is 15. Thereafter, on the third day of the dark half of the month, *paniron*⁴⁴, *pon*⁴⁵, Thursday, the *rāma-s* of Taji were fed and 10 (lontar-)leaves were given (to them). The *vaduā rarai-s* of the *rāmanta-s*⁴⁶ (received) 5 (lontar-)leaves. The *rāma jataka-s* of the temple (received) 2 (lontar-)leaves. The matrons, old and young, (received) 12 (lontar-)leaves. The total number of (lontar-)leaves distributed by two of the *rāma-s* (to serve as plates) for eating, is 29. The total number of (lontar-)leaves (distributed) at the time of eating is double 44 (i.e., 88). Now, in this connexion, the *tanda rakarayān-s* of Burawan, all together, and the *rāma-s* of Taji ate, drank, painted themselves, made toilette

with flowers, played, danced (and) set the male wild boars and hens to fight. At the same time, the *tanda rakryān-s* appreciated all sorts of jests

of the *rāma-s*. After the completion (of these), the *tanda rakryān-s* maintained the fight of hens (and)dancing, (while) all the *rāma-s* turned, above all, in a circle (and) went to the matrons who were dancing. They turned, above all, in a circle, (to see) the matrons stop dancing. (Now) stood up *sang makudur* with the necessaries for foundation-ceremonies (?), and went forward the *patih-s*, *vahuta-s*, *nayaka-s*, *lampuran-s*, neighbours, and *kalang-s*, *gusti-s*, *variga-s*, *vinkas*-es, *parujar-s*, together with all the *rāma magēman-s* and the *rāma maratī-s* and the matrons, old and young, nobles and slaves, house-dwellers

7. and *bhikṣu-s*: all sat in a circle⁴⁷ round the *sang hyang vatū sima* and *kulumpang*⁴⁸ under the festal tent on the ground of the temple of Devasabhā. All (of them) paid attention to the work of *sang makudur* with the necessaries for foundation-ceremonies (?). After the completion (of these), *sang makudur* cursed and swore, (while) all the *rāma-s* paid respects to *sang hyang vatū sima*. After the completion of showing respects, all of them similarly returned to their (lontar-)leaves. Such is the procedure of the work of marking out the temple of Devasabhā and its free-hold (viz.) the *savah*-fields (measuring) *lamvit* 1. Henceforward is absolutely fixed the foundation of temple of Devasabhā and its free-hold by the *rakryān* of *Vatu tihang* (viz.) *Pu Sanggrāma dhurandhara*. The charge of them was placed upon the children (and) the wife of the *sangat* Dmu(ng) *Pu Cintyā*, the *raka* of Śrī bhāru (who is) *dyak* Dhetā (so that) they shall protect the sacred religious foundation (*dharma*). They shall supervise the fencing of⁴⁹ the temple with trees; they shall (also) control (?) (its) *karmmānya-s*⁵⁰ evenso the work of all the *karmmānya-s*. Similarly, they shall confirm (them) in their own duties. If there be any mishap at the temple of the deity, all the *karmmānya-s* shall restore peace and work for adequately repairing the works of destruction. (That is the) reason that the *raka* of Śrī bhāru with all the children of the *raka* of Śrī bhāru was solely placed by the *rakryān* of *Vatu tihang* in charge of the temple up to the remotest future (i.e., for ages) : they are the sole authority and they shall take care of the sacred religious foundation. Now as regards the children of the *rakryān* of *Vatu tihang* : they,

remaining away from the (company of the) *raka* of Śrī bhāru, shall never go into the religious foundation and into the free-hold. (This is) a token of favour for the temple. For the royal temple at Raja, the duty to the (king consists in) making flower-baskets, each year, and (the giving of) gold 2 *kupang* as money to buy frankincense. (These are) destined for the god at Raja (and are) to be presented in Caitra ; evenso gold has to be presented in Asuji⁵⁰. If their be good and bad incidents (in the temple), the *marhyang* at Raja shall have the sole authority of determining the pros and cons of the matter, according to justice. If the 'collectors (of royal dues)' come into the temple, (as also) the *banyaga vantal*, *undahagi*, gold-smith, iron(-smith), copper(-smith), brass-smith, *macadar-s*⁵¹ going about with buffaloes, cows, goats, (and) eggs, the *pini(ng)lai*, *katanggaran*, *samval*; *mapadahi*, *mangidung* and so forth : (of) all sorts of 'collectors (of royal dues)', only four may come to the deity ; if they are of the smiths' class, four smiths (*gusali*) may come to the deity. All others may be excluded from the 'collectors of royal dues'. Such is indeed the position of all the collectors when they come to the temple of Devasabhā. The reason for such position of all the collectors is the favour of the illustrious great king, the *raka* of Vatukura⁵² (viz.) *dyah* Balitung⁵³, to the *rakryān* of Vatu tihang (viz.) *Pu Sanggrāma dhurandhara*. Such is the execution of ceremonials connected with the foundation of the temple of Devasabhā and its free-hold (viz.) the *savah-fields*. (That is) the reason for (requisitioning) the services of the four *varṇa-s*, *vuluh-s*, *panavi-s*⁵⁴, *patih-s*, *vahuta-s*, *kalang-s*, *gusti-s*, *variga-s*, *vinkas-es*, *parujar-s*, *tuha-banua-s* and all of the *rāma maratā-s* (and) all the residents of the village : by them was confirmed the free-hold at Taji (viz.) the temple of Devasabhā. The free-hold (was founded) by the *rakryān* of Vatu tihang. If there is still anybody to deceive (temple-authorities) and destroy the free-hold, he may suffer (the penalties of) five great sins. The *citrakha* of Dmu(*ng*) (viz.) *sang* Neṣṭi is the writer of (this) *jayapātra*.⁵⁵

FOOTNOTES

1. *Notulen*, 19 (1881), p. 85 ; Verbeek, *Oudheden*, p. 213. Brandes doubted if these plates were obtained from Panaraga. See *OJO*, p. 28.
2. *Notulen*, 20 (1882), p. 51.
3. *TBG*, 27 (1882), pp. 544-548.
4. *BEFEO*, 47 (1955), pp. 40-1.
5. *Ibid*, 46 (1952), p. 45.
6. Read : "yā.
7. Read : "rādhā".
8. Read : taiti".
9. Read : "van or "ban.
10. The occurrence of double 'n's appears to be due to a contamination with the following vowel.
11. Better : "agēman.
12. Better : "rēp.
13. Usually : "gēman.
14. Skt. : "yā.
15. Better : "igēl.
16. Read : "rāryan [Brandes].
17. "uyut ?
18. "uyut ?
19. Read : manapathe [Brandes].
20. ordinarily : Simā.
21. ordinarily : Simā".
22. "thā or wā [Brandes].
23. Usually : "ning".
24. Skt. : "rvarṇa".
25. The transcription of Brandes reads "buan, which appears to be a printing mistake.
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five day week.
28. A kind of measurement.
29. *Barat* means 'wind', but the sense is not applicable here. It appears to be a place in the western side of the marked-out garden-lands. Cf. also the use of the word in Pl. 6.
30. In 64. I. 8 he is called *Pu Asangā sang Śiva astra*. In 58. 2a. 3 and 60. 1a. 5, he is called Śivāstra, to call him by his correct Skt. name.
31. Also spelt as "ray.
32. Stutterheim devotes a note on this term in *TBG*, 65, p. 226.
33. The functions of this officer are not known. In Majapahit times, he seems to have performed the duties of the Chamberlain.
34. Lit. eastern stuff.
35. The principal officers.
36. Or-*patih-s* of the *matuhā-s* (i.e., olders).....
37. *vi* *vrā* appears to be the same as *vi* *urā* which occurs in the list of *sajī*-offerings. Cf. *KO* 1 : 3, 14. It appears to be a kind of iron utensil.
38. The name of a sea-fish.
39. A kind of salt-water fish.
40. This appears to refer here to a kind of flower.

41. Apparently the number of lontar-leaves indicate the number of officials in each category.
42. His functions are not known.
43. A Mal.-Polynesian day of the six day week.
44. A Mal.-Polynesian day of the five day week.
45. They appear here in the role of modest officers.
46. The emphasis on dancing in a circle, setting in a circle, etc., seem to indicate Tantric rites. Sang makudur's sacred circle (*māndala*) referred to in 70. B2 is also noteworthy from this point of view. If so, the temple of Devasabha (*Kabikuan ing Devasabha*) may be a cloister of the Bhiksus i.e., Buddhist priests, who indulged in Tantric ceremonies. The data are however insufficient to come to a firm conclusion.
47. *Sang hyang batu sima* refers to the 'sacred foundation-stone', while *kulumphing* may refer to its 'pedestal'. As these two are closely associated, the terms have probably been used rather loosely to denote the same thing. At any rate, the use of *muang* before *kulumphing* in this inscription as well as in *OJO XXXI* : v. 20 should not be lost sight of. For the view of Krom, see *Meded. Kon. Ak. v. Wet. Afd. Lett.*, 58, pp. 217-18.
48. *Kayu+akēn+ta*.
49. A class of people. The term may also denote manual workers, connected with religious foundations. Skt. Karmin < Kāmin = labourer? It may correspond to what the Chinese annalists call Kia-li-mi-kia, which, according to Coedes (*Les Etats Hindouises* etc., 2nd edn., p. 135), is Karmika or agent.
50. The month of Ásvina.
51. From his functions described above, he appears to be a *tūka*. The term occurs in later inscriptions in combination with numerals usually varying between 2 (*rvang*) and 4 (*batang*). cf. *OJO LVIII* : v. 18; *LXXXIII* : 7b, etc. Can these numerals refer to the one or the other of the four groups mentioned above (viz., buffalo, cow, goat, egg i.e., goose) wherewith the *mitra* or *tūka* may be supposed to be connected? Whatever to be true significance of the term, Stutterheim's interpretation of it (*TBG*, 65, p. 275) is neither satisfactory nor suits the context in the present instance.
52. This appears to be a place-name (cf. *OJO XXIV*) and, as such, it occurs in the summing up of the Vajradhara-temples of Java (*Nag. 77, 3 : 1-4*). Probably this place lay in central Java, cf. Stutterheim in *TBG*, 67, pp. 181 ff.
53. Stutterheim's equation of *dyah* Balitung with 'prince (of) Billiton (?)' on the analogy of the title 'Prince of Wales' may very well be questioned. See, *Dacca University Studies*, Vol. I, p. 116, f.n. 4.
54. His functions are not known.
55. Lit. 'the winning-sheet.' The term has been used in a broader sense to signify 'edicts in general.' For details regarding this legal term, see Brandes in *TBG*, 32 (1889), pp. 140 ff.

LXII

THE STONE OF KAYU ARA HIVANG (BARA TENGAH)

823 ŚAKA

This stone was obtained from Bara-tengah of the district and division of Purvaréjo in the residency of Kedu. Since 1880, it has been lying at the Jakarta Museum where it is numbered D. 78.¹ According to Damais, the date corresponds to 5th October, 901 A.D.

The inscription records that the *raka* of Vanua poh (viz.) *Dyah* Sala marked out into a free-hold the village of Kayu āra hivang for the temple (of Parivutan ?) in 823 Śaka.

The transcription of this record has been published in *OJO XXII*.

TEXT

1. il svasti śakavarṣatīta 823 asuji māsa pañcamī² kr | ṣnapakṣa, vurukung | pahing soma vāra a stha mrgaśiraṇakṣatra³ śivayo | ga tatkāla rake
2. vanua poh dyah śala^{3a} vka sang ratu bajra anak vanua i parivuta, n sumusuk i | kanang vanua i kayu āra hivang vatak vatu tihang ja | guha kaṭika
3. kataganya gagānya ityevammādi⁴ sapinasu | k nikānang vanua i | kayu ara hivang sinusuk rake vanua poh, sima ni pa | rhyangan
4. tang muang gumavaya ikanang nat i parivutan | sakahalānya pa | hayūn, tan deyan hadyan
5. nang anak vanua i kayu ara hivang matangyan si | nīma de rake banua poh dyah śala, anung panusukan rake vanu | a poh rikanang ba "
6. nua ri kayu ara hivang, rakryan i vatu tihang pu sang | grāma śurandhara⁵, a | nak vanua i gulak vatak mamali deśa | inangsēan vdiha

7. n gañja haji pātra sisi, yu 1 pirak kāti 1, | singsim prasāda⁶ |
voḥ 1 brat su 1 rakryan patimpuh pu ramya | anak vanua i
8. paranggang vatak paranggang inasēan kangañja | haji pātra sisi |
blah⁷ 1 pirak kā 1 mā 2 singsim prasāda voḥ | 1 brat mā 8 pa
9. magat vadihatī pu ḍangpit anak banva i pada--muan⁸ vatak |
vadihatī vdīhan rangga yu 1 mas su 1 mā singsi | m̄ prasāda voḥ 1
10. brat ma 6 tuhān i makudur sang vangun sugih | pu maṇikṣa ana |
banua⁹ mantyasiḥ vatak makudur vdīhan rangga | yu 1 mas mā 1
11. singsing prasāda voḥ 1 brat mā 6 mangrangkappi tuhān | sasāpam-
pañjang¹⁰ pu | bārmī anak banva i mḍang vatak makudur vdīhan
| rangga yu 1 mā 1
12. singsing prasāda voḥ 1 brat mā 6 sa(ng) makalambi manu | suk
sang tulumpu | k pu naru anak banua i pupur vatak vadi | hati
vdīhan rangga
13. yu 1 mas mā 12 hop pangangkat panungsung sang ma | kudur
sang dalu | k pu tangak rama ni lacīra¹¹ kaki muding anak vanva
i | taji vatak taji
14. vdīhan rangga yu 1 mas mā 12 hop pangangkat pa | nungsung
tuhān ni ka | nayakānya i vatū tihang rake vaskar tāl pu pu | draka
anak vanua i ka
15. sugihan vatak ḍogihān vdīhan rangga yu 1 | mas mā 6 mangra |
mangrakappi¹² tuhān ni kanayakān rake pakambingan | pu paṇḍava
anak va
16. nva i lamvar vatak varu ranu, vdīhan rangga yu 1 mas mā | 6 tuhān
ni lapu | ran¹³ rake vavu hyang lampuran pu manu anak vanva
i | panggamulan¹⁴ vata
17. k manungkali vdīhan rangga yu 1 mas mā 6 varuja | r¹⁵ sang alas
galu | pu viryya anak vanva i langkyang¹⁶ vatak paga¹⁷
vsi | vdīhan rangga yu 1
18. mas mā 4 matanda sang ḍasagar putuan anak va | nva i ūru ayun
| vatak hino vdīhan (ra)ngga yu 1 mas mā 6 | tuhan ni dvāragara
19. kaisimvat hayu parvvata anak vanva i sumumila | k vatak vka
| vdīhan rangga yu 1 mas mā 4 tuhan ni dvā | ḍmit papa lara
20. san pu deva anak vanva i poha vatak vka | vdīhan rangga yu | 1
mas mā 6 tuhān ni matandākan samga¹⁸ | gunung tanayan
21. pu basu anak vanva i kolungan vatak vka vdī | han rangga yu | 1
mas mā 6 || o ||

TRANSLATION

1. Hail ! The Śaka year expired, 823, the month of Asuji, fifth day of the dark half of the month, *vurukung*,¹⁹ *Pahing*,²⁰ Monday.....
.....the lunar mansion Mṛgaśīrā, the conjunction of Śiva. At that time, the *raka*
2. of Vanua poḥ (viz.) *dyah Sala*, the son of *sang* Ratu Bajra,²¹ resident of Parivutan, marked out the village at Kayu āra hivang under *Vatu tihang*.....(with living) possessions (?).²²
3.arid fields and so forth. The whole extent of the village of Kayu ara hivang was marked out by the *raka* of Vanua poḥ (as a) free-hold for the temple of.....²³
4.Moreover, this lord²⁴ of Parivutan worked about purifying all bad things, without aiming at.....*hadyan*
5. Nang, resident of Kayu ara hivang. In consequence of this fact, (this village) was marked out into a free-hold by the *raka* of Vanua poḥ (viz.) *dyah sala*: this is the foundation of the *raka* of Vanua poḥ in
6. the village of Kayu are hivang. The *rakryan* of *Vatu tihang* (viz.) *Pu Sanggrāma Śurandhara*,²⁵ resident of Gulak under Mamali deśa (or, the *deśa* of Mamali) received
7. *gañja haji pātra sisi*-cloth 1 set, silver 1 *kati* (and) 1 *prasāda voḥ*-ring weighing 1 *suvarṇa*. The *rakryan* (of) Patimpuh (viz.) *Pu Ramya*, resident of
8. Paranggang under Paranggang received *kagañja haji pātra sisi*-(cloth) 1 piece, silver 1 *karṣa* 2 *mīṣa* (and) 1 *prasāda voḥ*-ring weighing 8 *māṣa*.
9. The *pamagat* Vadihatī (viz.) *Pu ḍangpit*, resident of Padamuan under Vadihatī, (received) coloured cloth 1 set, gold 1 *suvarṇa*, *māṣa* (?) (and) 1 *prasāda voḥ*-ring
10. weighing 6 *māṣa*. The *tuhān* of Mukudur : *Sang Vangun sugih* (viz.) *Pu Maṇikṣa*, resident of Mantyasiḥ under Makudur (received) coloured cloth 1 set, gold 1 *māṣa*

11. (and) 1 *prasāda* *voh*-ring weighing 6 *māṣa*. The *mangrangkpi tuhan* : *sa*(ng) *sāpampañjāng*²⁶ (viz.) *Pu Barzmi*, resident of *Mḍang*²⁷ under Makudur (received) coloured cloth 1 set, (gold ?) 1 *māṣa* (and)
12. 1 *prasāda-voh*-ring weighing 6 *māṣa*. *Sang makalambi manusuk*²⁸ : *sang tulumpuk*²⁹ (viz.) *Pu Naru*, resident of Pupur under Vadihati (received) coloured cloth
13. 1 set, gold 12 *māṣa*, in all. The *pangangkat-panungsung*³⁰ of *sang makudur* : *sang daluk*³¹ (viz.) *Pu Tangak*, father of Lacira, grandfather of Muding, resident of Taji under Taji
14. (received) coloured cloth 1 set, gold 12 *māṣa*, in all. The *pangangkat-panungsung* of the *tuhan* of the united body of *nayaka*-s under *Vatu tihang* : the *raka* of *Vaskar tāl* (viz.) *Pu Pudraka*, resident of Kasugihan
15. under *Dagihan*³² (received) coloured cloth 1 set, gold 6 *māṣa*. The *mangrangkpi tuhan* of the united body of the *nayaka*-s : the *raka* of *Pakambingan*³³ (viz.) *Pu Pandava*, resident
16. of *Lamvar* under *Varu ranu* (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhan* of *Lapuram*³⁴ : the *raka* of *Vatu hyang* (and) *Lapuram* (viz.) *Pu Manu*, resident of *Panggamulan*³⁵ under
17. *Manungkuli* (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *parujar* of *sang Alas galu* (viz.) *Pu Viryya*, resident of (*Paka*)-*langkyang* under *Paga(r) Vsi* (received) coloured cloth 1 set (and)
18. gold 4 *māṣa*. The *matanda* of *sang Dasagar* (viz.) *Pu Tuan*, resident of *Śru ayun* under *Hino* (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhan* of the *raka* of *Dvāraga*
19. (viz.) *Si Mvat hayu parvvata*,³⁶ resident of *Sumumilak* under *Vka* (received) coloured cloth 1 set (and) gold 4 *māṣa*. The *tuhan* of *Dvādmīt* (and ?) *papalarasan*
20. (viz.) *Pu Deva*, resident of *Poha* under *Vka* (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhan* of *Matañdakan* : the *samga(t)* *Gunung tanayan* (viz.)
21. *Pu Basu*, resident of *Kolungan* under *Vka* (received) coloured cloth 1 set (and) gold 6 *māṣa*. || o ||

FOOTNOTES

1. *Notulen*, 1890, pp. 24, 44.
2. Read : "mi".
3. Read : "sirān".
- 3a. Brandes read : mala. Sala is the reading of Damais.
4. The *m* has been doubled.
5. This appears to be a mistake for *dhura*^o, which name appears in several other inscriptions.
6. Sometimes we find : *pasa*^o.
7. Read : *vlah*.
8. Elsewhere : *panda*^o or *pangd*^o.
9. Read : *anak banua*.
10. Probably the main word is : *asanupañjang*. cf. *KO XV* : A. 14.
11. Bosch (*OV*, 1925, p. 45) suggests its emendation into *Lu*^o, but as we do not consider this to be a place-name, we have mis-givings about the suggested correction.
12. Elsewhere : *mangrangkappi*, or its variation.
13. *Lampuran* ?
14. Bosch (*op. cit.*) has suggested its emendation into : *Panggu*^o. This is likely. cf. the name in 42. 1a.5 above and 64. I. 2 below.
15. It appears to be a mistake for : *pa*^o.
16. Read : (*Paka*)*lang*^o. This is filled up with the help of the inscription of *Kembang Arum*, Pl. II : 1. See *OV*, 1925, Bijl. B.
17. Read : "gar".
18. *samgat* ?
19. A Mal.-Polynesian day of the six-day week.
20. A Mal.-Polynesian day of the five-day week.
21. The use of *dyeḥ* i.e. prince and *raju* i.e. king is significant, but a Javanese king called *Bajra* is otherwise unknown. He does not appear to be *Dakṣottama Bahubajra Pratipakṣaṣaya* who had not become king at this time.
22. The mutilated portion of the text might have, amongst others, *kaṭika pāṇa*. cf. Stutterheim in *TBG*, 65, p. 241, f.n. 61. *Kaṭik* may also be a unit in land-measurement. cf. The plates of *Kembang Arum*, Pl. A. 3 (*OV*, 1925, Bijl. B).
23. The last letters, viz. *tan*, and other indications go to show that the mutilated name is *Parivutan*.
24. *Nat* may be the prākṛt form of *nātha*.
25. Elsewhere : *Dhurandhara*.
26. This appears to be a corruption from *asampañjang*.
27. This is the first mention of *Mḍang* as a place-name in an undoubtedly authentic charter. Over its identification see Krom, *Geschiedenis*, pp. 168-170, with literature cited in fns.
28. Lit., 'the Hon. person with a jacket who went to mark out (the free-hold) : *sang*.....'
29. A title called *tilimpik* is known from other inscriptions, but we dare not identify these two. The significance of the term is unknown.
30. A class of people or officers ? In *OJO XLIII*, v°. 4, we read of a *pangangkat i sang hyang kudur*. The significance of the title is not, however, clear.
31. This may be a title, but its significance is not clear.
32. *Kasugihan* ?

33. Pakambangan ?
 34. Lampuran ?
 35. Panggu^a ?
 36. or (1) Si Mvat (of) Hayu parvvata. (2) The *tuhun* of Dvāraga rakai (viz.) Si Mvat Hayu parvvata etc. It may be urged in favour of the above translation that, in the immediately preceding lines, the names are always preceded by the honorific *Pu*. Its place has been occupied by *si* which is also an honorific. The claim of *raka* in this context is somewhat countenanced by the use of *raka* in the preceding lines.

LXIII

COPPER-PLATES OF VATUKURA A (COPENHAGEN)

824 ŚAKA

These two copper-plates, apparently belonging to each other, are preserved at Copenhagen, but the find-spot of these records are not known. It is known, however, that Dr. Brandes¹ received from Prof. Kern two rubbings, each on one side, of two different copper-plates. These rubbings were again obtained from Prof. Vilh. Thomsen of Copenhagen who got them from the proprietress of the plates, the Baroness of D. The history of these plates can not be traced further.

The inscription records that the great king, the *raka* of Vatukura, viz., *dyah* Balitung Śri Iśvarakeśavotsavatungga, altered (?) the sima-dues of the *rāmanta*-s of Vatukura in respect of his *dharma pangasthūlan*, where worship has to be conducted by the same functionaries in each full-moon of the month of Bhādra. The royal seal is called *jalasamūha*.

The transcription of this record has been published in *OJO* where it bears no. XXIV.

TEXT

॥ o || svasti śakavarsatīta, 824, śravaṇamāsa,² tithi, pañcadaśī³ śuklapakṣa, pā, pa, ang, vāra, | maḍangkungan, saptakāraṇa⁴ viṣṭi, pūrvvāṣa-dhānakṣatra,⁵ śivayoga, tatkāla mahārāja rake vatu kura | *dyah* balitung, śri iśvarakeśavotsavatungga, maneh panima, mā kā 1, i rāmanta i vatu kura, pariṇaḥ | dharma pangasthūlan ri sira, angkēn pūrṇama ning bhadravāda,⁶ kabhaktyana de rāmanta i vatu kura, kunēng ikang savaḥ, gagā, rēṇek, tēbuan, yati kāmi-jilakna pirak, mā 1, ing sarahi, duvan babadan, mā 3,

parākraman rakryan apatiḥ, mamrahakēn i pāduka śri mahārāja, matangnyan inuḥbayasanmata panghyang varga sima makamuka ikang apañji kālajaya, de pāduka śri | mahārāja,

an makacihna vargga sīma vineh makmitana sang hyang ajñā⁷
haji tinañda jalasamūhalañcana,⁸ mrat(i) subaddhakna pagēhn-
yānugraha pāduka śri mahārāja i vargga sīma i valtu kura, an
kevala susuk sīma svatantra lpas tapva ikang i valtu kura, ta.....

TRANSLATION

Hail ! The Śaka year expired, 824, the month of Śrāvāna, fifteenth day of the bright half of the month, *paniron*,⁹ *pahing*,¹⁰ Tuesday, | *madangkungan*,¹¹ the seventh *karana* (viz.) Viṣṭi, the lunar mansion Pūrvvāśadhā, the conjunction of Śiva. At that time, the great king, the *raka* of Vatukura, | *dyah* Balitung, Śrī Iśvarakeśavotsavatungga¹² altered (?) the *sīma*-dues¹³ of the *rāmanta*-s of Vatukura¹⁴ (viz.) gold 1 *karṣa*, in connexion | with his *dharma* *pangasthūlān*.¹⁵ In each full-moon of the month of Bhādra, (herein) worship has to be performed by the *rāmanta*-s of Vatukura. Moreover as regards the irrigated fields, | arid fields, marshy lands, sugar-gardens, for these they must present silver 1 *māṣa*, each in particular, (and) for the clearance of hamlets 3 *māṣa*,

The mighty *rakryan apatiḥ* begged of H.M. the illustrious great king. In consequence of that fact, | the request of the parties of the free-hold, having at (their) head *apāñji* Kālajaya, was favourably disposed of by H.M. the illustrious | great king, who, having affixed the sign, the parties of the free-hold received the protection of the sacred royal command that has received the seal of *jalasamūha*¹⁶ for permanently maintaining the durability of the favour of H.M. the illustrious great king for the parties of the free-hold at | Vatukura (namely) that only the marked-out free-hold is absolutely free, though (?)¹⁷ this at Vatukura.....

FOOTNOTES

1. *Notulen*, 1898, pp. 88. ff.
2. Read : Śrā^o.
3. Read : °dañi.
4. Read : °ka°.
5. Read : °ṣaḍhā°.
6. The corresponding Skt. form is : *bhādrapada*.

7. Skt. : ājñā.
8. The correct Skt. form is : lāñchana.
9. A Mal.-Polynesian day of the six-day week.
10. A Mal.-Polynesian day of the five-day week.
11. The name of a *tuku*.
12. Read : iśvara^o.
13. Krom (*Geschiedenis*, p. 187) understand the passage differently. He thinks that the passage refers to the gift of king Balitung to the *rāmanta*-s of Vatukura in respect of a free-hold. My interpretation of the passage tallies with Stutterheim's (*TBG*, 74, p. 216).
14. It is noteworthy that the royal title is formed of this place-name.
15. After v. d. Tuuk (*KēWdb*. I : 222 s. v. *asthūala*), Dr. Stutterheim thinks that this refers to a funerary temple (*TBG*, 74, pp. 276-277). If so, this might have stood in Central Java (cf. *TBG*, 67, pp. 181-186, and fn.s.).
16. Lit. 'volumes of water'. It is difficult to understand how volumes of water can serve as a seal in a royal charter. At any rate, this is the first mention of the name of a royal seal in Old-Javanese documents.
17. As the line is not complete, it is difficult to say if this meaning has to be accepted.

LXIV

COPPER-PLATES OF PANGGUMULAN I AND II
(KEMBERANG ARUM) 824 AND 825 ŚAKA

These three copper-plates were discovered from a cane-field of desa Kemberang Arum in the sub-division of the same name, district Klegung, Sleman, Jogjakarta. The plates are of similar size and measure 45×18.5 c.m. Of these three plates, I and II are incised on one side, while III is written on both the faces.

The inscription contains two records. The first record dates from 824 Śaka and states that the *rakryān* of Vantil, viz., *Pu Pälaka*, resident of Vuatan sugih, with his wife *dyah Prasāda* and his three sons, viz., *Pu Palaku*, *Pu Govinda* and *Pu Vangi tamuy* marked out a free-hold at Panggumulan for the god and the goddess at Kinavuhan. The second record dating from 825 Śaka states that the *rakryān* of Vantil, viz., *Pu Pälaka* with his wife *dyah Prasāda* and three sons, viz., *Pu Palaku*, *Pu Govinda* and *dyah Vangi tamuy* purchased the mortgaged lands of the *rāmanta-s* of Panggumulan. The garden named Siddhayoga and the *savah*-fields of Panilman were bought for silver 3 *kati* from *dapunta* Prabhu and *dapunta* Kaca.

Dr. Bosch has published the transcription of this inscription with elaborate notes in *OV*, 1925, Bijl. B, pp. 41-49. According to Damais,¹ the date corresponds to 27th December, 902 A.D.:

TEXT

- I. 1. svasti śakavarṣatīta 824, poṣa² māsa tithi daśami³ kṛṣṇapakṣa, tunglai, kalivuan, somavāra, daksinastha,⁴ jaiṣṭanakṣatra⁵ mitradevatā, sukarmmāyoga, tatkāla rakryān
2. i vantil pu pälaka anak vanua i vuatan sugih vatak valukan, muang nganakvi nira dyah prasāda, muang anak nira katiga pu palaku, pu govinda, pu vangi tamuy manusuk śima⁶ vanua i pa

3. nggumulan vatak puluvatu⁷ hop.....⁸ kabikuanya gavay mā 4 savah kanayakān tampah 7 katik 1 patilek ning alas pirak mā 1 paknānyan sinusuk punyā nira śimā
4. bhaṭāra muang bhaṭāri i kinavuhan, tan katamāna dening saprakāra ning mangilala dravya haji tikasan, rumvān, manimpiki, paranakan, kring, padammapuy, manghuri, air haji, tapa haji,
5. tuha dagang, vanua i dalañ, katanggaran, pinilai, mapadahi mangidung, hulun haji ityevamadi kabaih tan hana deyan tumamā iriya, bhaṭara muang bhaṭāri atah basa pramāṇā
6. ing sovara ni suka duhkhanya kabaih anung kinon humarapa⁹ ikanang susukan śimā sang pamagat pikatan dapunta kośiki anak vanua ing haji kabikuan i pamēhangan, muang sang pa
7. magat manungkuli sang brahmāśakti, mangasiakan sira pasēk pasēk sabyawastha¹⁰ ning manusuk śimā dangū, i rakryan mapatih i hino pu dakṣa sang bāhubajrapratipakṣakṣaya, rake halu pu
8. bvalu sang sanggrāmadurandhara¹¹, rakai sirikan pu variga sang samarabikrānta, rakai vka pu kutak, rake pagarvi pu vīrabikrama, sang pamagat tiruan pu asangā sang śiva astra, sang maka vanua ika
9. na sinusuk sang pamagat puluvatu pu kunir sang viniṭa anak vanua i cukulan vatak tilimpik, kapua sira inasēan pasēk pasēk vdihan gañjar pātra sisi yu 1 sisim¹² pasada¹³
10. voh 1 mabrat mas su 1 ing sovang sovang || sang puluvatu anakbi pu babi anak vanua i babahan i puluvatu inasian¹⁴ kain savlahi sisim pasada voh 1¹⁵ mabrat mas mā 8 || rakai
11. halaran pu basu, rake palarhyang pu puñjāng, elinan¹⁶ pu gālatha, vlahan pu dhepu, manghuri pu cakra, pangkur pu rañjan, tavān pu varā, tirip pu kṛṣṇa, vadihatī pu ḍapit, ma
12. kudur pu sambrada, kapua sira inasēan pasēk pasēk vdihan rangga yu 1 sisim pasada voh 1 mabrat mas mā 8 ing sovang sovang || pamihang i sang hyang kudur vdihan yu 1 mas mā 4
13. sang tuhān ni vadihatī 2 sang miramirah si rayung mangrangkapi sang halaran si rahula anak vanua i pangramuan vatak vadihatī, sang tuhān ni makudur 2 sang asammañjang¹⁷ si dharmma muang sang tangkil

14. sugih, si manikṣa anak vanua i mantyasih vatak makudur, kapua vineh pasék pasék vdīhan yu 1 mas mā 4 ing sovang sovang || i vadihatī lumaku manusuk sang vurukuy si managa
15. sū anak vanua i pañdamuan vadihatī, muang i makudur sang kamalagyan si lalita anak vanua i palikēt vatak makudur kapua vinaih pasék vdīhan yu 2 mas mā 8 ka
16. hop pā pangangkat ing sovang sovang || samangkana sang tuhān mamuat ujar kabaih panujar¹⁸ ri hino sang kañḍamuhi si tunggang anak vanua i gunungan vatak tangkil citralekha sang vatu varani
- II. 1. si manēśer anak vanua i tamalinggang vatak sirikan parujar ri halu sang visaga¹⁹ si viryya anak vanua i pakalangkyangan vatak pagarvsi, parujar i sirikan sang hujung galuh si agra anak vanu
2. a i singha vatak hino, citralekha dharmmasinta si parbvata anak vanua i limusā vatak puluvatu, parujar i vka viridih si dañunve i skar tan²⁰ vatak layuvatang, citralekha halang
3. manuk si govinda vanva ri vanua tñghah vatak vurutunggal parujar i tiruan sumuñan si kasura anak vanua i vungkuđu vatak kilipan, kapua avinaih pasék pasék vdīhan yu 1 ma
4. s mā 4 ing sovang sovang || parujar i halaran sang vijanta anak vanua i talumpuk i sumingkar vatak kañduh tuhān i kanayakān i puluvatu si samadhi vanva i pangaruhan pañdai lan.vaga
5. muang tuhān ing lampuran si dhaniti anak vanua i vukulan vatak tilimpik parujar i manghuri sang ranubra si samodaya anak vanua i singhapura vatak halu manghi, parujar i pangkur
6. udalan²¹ si dhyāna anak vanua i rilam vatak aluhur, parujar i tavān sang daluk si krṣṇa anak vanua i srai vatak lampungan, parujar i tirip sang pangadagan si singhā
7. anak vanua i parangmangjahijjahit kapua vineh pasék pasék vdīhan yu 1 mas mā 2 ing sovang sovang || pitungtung ni parujar sang mānak, lua si barubuh muang si varu kapua anakvanua
8. i ralua vatak vurutunggal, vuatan yai si kbēl anak vanua i vuatan yai vatak vatu humalang vineh pasék pasék vdīhan yu 1 mā 1 ing sovang sovang || patih i puluvatu 3

9. mā mas si tirisan rama ni yoga muang tajyangin si kañdi rama ni lucira, tunggūdurungnya si śaraṇa rama ni vavul kapua vineh pasék pasék vdīhan yu 1 mas mā 2 ing sovang sovang ||
10. parujar i patih i kañcīl rama ni vañdi vineh vdīhan sahle mas mā 1 || vahuta i puluvatu 3 airhajo²² si dras rama ni varingin, tunggūdurungnya si baiśakha rama ni tumva, vahuta vinka
11. s vkas si katis vineh pasék pasék vdīhan yu 1 mas mā 2 ing sovang sovang || vahuta lampuran si bhadra muang pihujungnya prāṇa 5 kapua vinaih pasék pasék vdīhan
12. sahle mas mā 1 ing sovang sovang || rāma māgaman irikanang vanua sinusuk i panggumulan prāṇa 6 kalang manguvu si pingul rama ni udā, gusti syatag rama ni rangga, vinkas si vu
13. dal rama ni ḍemoh tuha banua si guṇa rama ni ḍayang, rāma matuha si vlang rama ni go, magavai vatu śima si śrū rama ni bukang sangkā i ḍihyang vineh pasék pasék vdīhan yu 1
14. mas mā 2 ing sovang sovang || muvah māgaman prāṇa 7 kalang tunggūdurung si tuđe rama ni bhaiśākha, hulu vras ḍapunta bingung, tuha vērēh si brit si kpul rama ni mahēar vadahu
15. ma 2 si plat rama ni dharmma, muang si uñja rama ni gamvo si ḍoho rama ni ramya si ranggēl, rama ni tugan, si kaladhara rama ni udāyaṇa si māngoh rama ni tarum kapua vinaih pasék pasē
16. k vdīhan yu 1 mas mā 1 ing sovang sovang || anak manuam prāṇa 18 si blōndo, si karan, si uyaṇa, si plat, si muga, si kuṇdu, si glo, si alēng, si bahu, si glar
17. si limbu, si tunggū, si tiđu, si gvarī, si kavēl, si balabu, si bngal, si dravēng, kapua vinaih pasék pasék vdīhan sahlai mas ku 1 ing sovang sovang || raiñanta sang matuha, si turuk raiñangga
18. si tađah raibai, si rumpung rai ḍaimoh vinaih pasék pasék kain vlah I kampit I ing sovang sovang || muvah raiñanta sang manūti prāṇa 15 si gavī rai krṣṇa, si magya rai śryan si kuđuk rai
- III.a.1. rampūan si vrut rai tugan, si kinang rai barubuh, si daki rai mahēar, si turukan rai tarum, si haryya rai ramya, si balyah rai gamvo, si puñjang rai gamvais, si lamyat rai banī, si ḍayang rai dayana

2. si dita rai biredis, si kutil rai go, si tungan rai vdai piñdaprāṇa 15 vinaih pasēk pasēk kain savlah ing sovang sovang || anak manuam anakbi si mahyang, si tagēs, si rikha, si sojara, si vi
3. doh, si rampvas, si kaḍya, si camma piñdaprāṇa 8 vineh pasēk pasēk pirak mā 4 ing sovang sovang || samangkana sang i siringan ing vanua milu pinakasākṣi, patih i hino patih kulumpang si puñjang
4. rama ni śrī, patih i tiru rāṇu 2 patih pañḍavutan si pryangka rama ni kurutug muang si parama rama ni vulakan kapua vineh pasēk pasēk vñihan yu 1 mas mā 2 ing sovang sovang || rāma i siringan tumū
5. t sāksi, i suru vatak ho²³ kalangnya si pagar kaki mahū, parujarnya si tahil rama ni varis, i tguhan vatak linggang gusti si sunglit rama ni ptēng, parujarnya si hali rangma ni jaluk, i purud vatak parantunga
6. n pañde kalang si taji rama ni svāmi, parujarnya si junēt, i pāstamvir kalang si guṇakāra rama ni jaluk, parujarnya syungda rama ni kisik, i kinavuhan vatak hino gusti si bandeng kaki ajī, parujarnya
7. si tuđu, i vangun amvēk vatak panguruhan pañde rāma matuha si pyul rama ni śuddhi parujarnya si julung i munggu vuatan vatak lañḍa tamvir rama matuha si vaduā rama ni impēn piñḍa vanua si
8. ringan tumūt pinakasākṣi 9 hos²⁴ sang patih vuangnya prāṇa 9 kapua vinaih pasēk pasēk vñihan yu 1 mas mā 2 ing sovang sovang || parujarnya piñḍa prāṇa 6 vinaih pasēk pasēk vñihan
9. sahlai mas mā 1 ing sovang sovang || saji ning manusuk śima vñihan sang hyang brahmā yu 1 mas mā 1 vñihan sang hyang kulumpang yu 4 mas mā 4 vadung 1 rimvas 1 patuk 1 lukai 1 tvēk punukan 1
10. linggis 4 lañḍuk 1 vangkyul 1 gulum 1 kurumbhagi 1 nakhaccheda 1 dom 1 tahas 1 bsi 1 padamaran 1 saragi pagangan 2 kampil 1 vras sakadut 1 vsi ikat 1 vñus 1 tañḍas²⁵ 11
11. kumol 1 skul dinyun 4 pras 1 pasilih galuh 1 argha²⁶ 5 vras ing tamvakur 1 hayam 4 hantiga 4 muang pañcopacāra kamvang, kavittha, dīpa, dhupa, gandhalepa || i sampunira kabaih mana
12. dāh mapangalih makavittha makamvang malungguh sira ring natar makulilingan humarapakan²⁷ sang hyang kudur muang sang hyang śima vatu lulumpang²⁸ i sor ning bitana i tngah ning natar, krama ning malungguh

13. sang pamagat pikatan, rake vantila, samagat manungkuli umanggu lor humarap²⁹ kidul, sang vahuta hyang kudur muang sang tuhan mamuat vuvus kabaih munggu kuluan humarap vaitan, sang
 14. sang vahuta patih muang ramanta muang sang anak vanua kabaih tpi siring munggu kidul humarap lor lumakas sang makudur mamangmang manumpah, manapatai³⁰, manatēk³¹ gulū ni hayam lina
 15. ḡdasakan ing susu kulumpang, mamatingakan hantlū i sang hyang vatu śima, manggnangi sang hyang brahmā ring susu, kadyanggāni-kang hayam pjah tan valuy mahurip, kadi lvīr nikang hantlū rēmoek, śatasirṇa³² kadi parṇa
 16. sang hyang brahmā tumunu bra ikang kayu saka gēgongan hilang gēsēng tan pahambān havu kerir, mangkanā ikanang uang nganyaya asing umulaulah iki vanva i panggumulan sinima rakai vantil sinū
 17. suk ning kudur muang vaduā rakryan mapatih mangkana savata³³ sang makudur anung karēngō de sang vahuta patih muang sang rāma anak vanua kabaih ngunivaih sang tpi siring kabaih manam-vah ya i sang hyang vatu śima
 18. kulumpang sumamvahakan bhaktinya muang i tan langghanānya mangkananya umuvah sira kabaih i ron nira manadah lvir na tinadah skul matiman matumpuk asinnasin daing kakap daing kađavas³⁴ rumā
 19. han layar layar hurang, halahala, hantiga, sasamangkanang pinakagangan hadangan prāṇa 2 vñus 1 dinadyakan klakla same-naka amvillamvil³⁵, kasyan, kvēlan, piningkā, ginanganan
 20. hana rumvarumvah, kuluban, duđutan tetis, mangkanang madya ininung hana tvak siddhu, hana jātirasa, dūh ninyung, samangkanang inigellakan³⁶ hana mapadahi marēggang si catu rama ni kriyā, mabrékuk si
- III.b.1. varā rama ni goga vinaih vñihan sahlai mas mā 1 ing sovang sovang || mūlapañjut 4 si ma rama ni kutil, si mangol si sāgara si mandon vinaih mas mā 1 ing sovang, sovang, mūla vulē
2. si māri vinaih mas ku 1 si paracan mabañol vinaih pirak mā 4 mahavān madval vras kahađang kumalivat irikang kāla vuang i tunggalangan marā ing pkan i siñdingan prāṇa 4 si a

3. ntyan si rampal si surat syaranī tulung tutu i tiru ranu vuang i sarupsu prāṇa 3 si biddhi si kyaing si goḍa vinaih pirak ku 1³⁷ ing sovang sovang mamangan manginung sang patih vahuta muang
4. ramanta raiñanta muang nganak vanua kabaih lakilaki vaduan matuha rarai milu mahantyan tan hana kantun kapua māmangan manginum mangigal kapua umtuakan inak ni amvēk nira nāha
5. n byaktanyan sampun śuddhapariśuddha mapatēh ikang vanua i panggumulan vatak puluvatu sinusuk sang vahuta hyang kudur muang sang tuhan mamuat ujar kabaih śīma rakryan i vantil pu pālaka
6. muang anakvi nira dyah prasāda muang anak nira pu palaku pu govinda pu vangi tamuy punya nira i bhaṭṭāra muang bhaṭṭāri i kinavahan pahatguhan tka ing laha³⁸ ning laha³⁸, yā suanyana vuang nganyaya a
7. sing umulah iki śīma vanua i panggumulan vatak puluvatu nguni-vaih yan susuttaya³⁹ kadi lavas sang hyang candrāditya hana ring ngākāśa sumuluh hing andabhuvana⁴⁰ mangkana lavasnyan sanggu-hang
8. pañcamahāpātaka, anurat praśasti vatuvarani dharmmasinta halang manuk || o || svasti śakavarṣatī⁴¹ 825 māsa bhadravāda⁴² caturtha⁴³ kṛṣṇapakṣa vuruku(ng) kalivu
9. an soma vāra tatkāla rakryan i vantil lakibi pu pālaka sang nganakvi dyah prasāda muang anak nira katlu pu palaku, pu govinda, dyah vangi tamuy, tumbus⁴⁴
10. lmah rāmanta i panggumulan ikanang kasāṇḍā kabuan mangaran i siddhayoga, muang savah ing panilman tinumvas pirak kā 3 i ḍapunta prabhu
11. muang ḍapunta kaca, tumarima ikanang pirak, sang tuha kalang i panggumulan si tuḍai rama ni be, sang gusti si blondō, vinkas si vudēl rāma ni
12. daimoh rāma marata pu dharmma, pu ramanī, si uñju, si tiḍu, sang hulu vras si ratnī jätata⁴⁵ si sunī, tatra sāksī⁴⁶ sang marhyang sang marhyang sang dakṣiṇā ḍapunta mūrtti, pasingir si go rama ni kucū, ḍapunta tivi, likhita sang karamva.

TRANSLATION

- 1.1. Hail ! The Śaka year expired, 824, the month of Pauṣa, tenth day of the dark half of the month, *Tunglai*⁴⁷, *Kalivon*⁴⁸, Monday, (the planet) in the southern region, (while) the lunar mansion Jyeṣṭhā (stood under) the deity Mitra, (during) the conjunction of Sukarmmā. At that time, the *rakryan*
2. of Vantil (viz.) *Pu Pālaka*, resident of Vuatan Sugih under Vulakan, with his wife *dyah Prasāda* and his three sons (viz.) *Pu Palaku*, *Pu Govinda*, *Pu Vangi* tamuy marked out a free-hold in the village of
3. Panggumulan under Puluvatu.....Its cloister *gavay* 4 *māṣa*, the *savah-fields* under the united body of the *nāyaka-s* (measuring) *tampah* 7 *kaṭik* 1 (and) plots (?) of the forest (valued at ?) silver 1 *māṣa* are destined to be marked out for their religious merit as a free-hold for the
4. god and the goddess of Kinavuhan. (This) may not be trod upon by all sorts of ‘collectors of royal dues’, *tikasan*, *rumuān*, *manimpiki*, *paranakan*, *kring*, *padamapuy*, *manghuri*, *air haji*, *tapahaji*,
5. *tuha dagang*, *vanua* i dalam⁴⁹, *katanggaran*, *pini(ng)lai*, *mapadahi*, *mangidung*, *hulun haji* and so forth. All (these) may have no occasion to tread upon this (free-hold). The god and the goddess have the sole words of authority
6. over all of its good and bad incidents (which may happen in the free-hold). Those who were requested to go before at the foundation of the free-hold were *sang pamagat* Pikatan (who is) the *ḍapunta* Kośiki, resident of the royal cloister (*haji kabikuan*) at Pamēhangan, and *sang pamagat*
7. Manungkuli (who is) *sang Brahmāśakti*. They presented gifts in ample measure according to the custom of marking out free-holds in early times to the *rakryan mapatih* of Hino (viz.) *Pu Dakṣa bāhu-bajrapratipakṣakṣaya*⁵⁰, the *raka* of Halu (viz.) *Pu*
8. Bvalu Sanggrāmadhurandhara, the *raka* of Sirikan (viz.) *Pu Variga samarabikrānta*, the *raka* of Vka (viz.) *Pu Kutak*, the *raka* of Pagarvsi (viz.) *Pu Virabikrama*, *sang pamagat* Tiruan (viz.) *Pu Asangā śiva astra*, the one who marked out the village as a free-hold (viz.)
9. *sang pamagat* Puluvatu (who is) *Pu Kunir vinīta*, resident of Cukulan under Tilimpik : all of them received in ample measure 1 set of *gañjar pātra* *sisi*-cloth (and) 1 *pasada* *voh-ring*

10. weighing gold 1 *suvarṇa*, each in particular. || The wife of *sang* (*pamagat*) Puluvatu (viz.) *Pu* Babi, resident of Babahan (and) of Puluvatu received 1 piece of skirt (and) 1 *pasada voh*-ring weighing gold 8 *māṣa*. The *raka*
11. of Halaran (viz.) *Pu* Basu, the *raka* of Palarhyang (viz.) *Pu* Puñjang, the *elinan*⁵¹ (*dalinan*?) (viz.) *Pu* Gālatha, the *vlahan* (viz.) *Pu* Dhepu, the *manghuri* (viz.) *Pu* Cakra, the *pangkur* (viz.) *Pu* Rañjan, the *tavān* (viz.) *Pu* Varā, the *tirip* (viz.) *Pu* Kṛṣṇa, the *vadihatī* (viz.) *Pu* Ḟapit, the *makudur*
12. (viz.) *Pu* Sambrada⁵²: all of them received in ample measure coloured cloth 1 set (and) 1 *pasada voh*-ring weighing gold 8 *māṣa*, each in particular. || The *pamihang*⁵³ of *sang hyang kudur* (received) cloth 1 set (and) gold 4 *māṣa*.
13. The two *tuhān*-s of the *vadihatī*: *sang miramirah* (viz.) *Si* Rayung (and) *mangrangkipi halaran* (viz.) *Si* Rahula, resident(s) of Pangramuan⁵⁴ under Vadihati; the two *tuhān*-s of the *makudur*: *sang asamañjang* (viz.) *Si* Dharmma and *sang tangkil*
14. *sugih*⁵⁵ (viz.) *Si* Manikṣa, resident(s) of Mantlyasih under Makudur : all (of them) received in ample measure cloth 1 set (and) gold 4 *māṣa*, each in particular. || The *lumaku manusuk* of Vadihati : *sang vurukuy*⁵⁶ (viz.) *Si* Managasū,
15. resident of Pañdamuan (under) Vadihati, and the (*lumaku manusuk*) of Makudur : *sang kamalagyan*⁵⁶ (viz.) *Si* Lalita, resident of Palikēt under Makudur : all (of them) received in ample measure cloth 2 sets (and) gold 8 *māṣa*, in all,
16. (along with) their respective *pangangkat*(s) (?)⁵⁷. Evenso, all the (officers called) *tuhān mamuat ujar*⁵⁸: the *parujar*-s of Hino : *sang kañdamuhi* (viz.) *Si* Tunggang, resident of Gunungan under Tangkil, (and) the *citralekha*⁵⁹ : *vatu varani*
- II.1. (viz.) *Si* Maneśer, resident of Tamalinggang under Sirikan ; the *parujar* of Halu : *sang visaga*^{59a} (viz.) *Si* Viryya, resident of Pakalangkyangan under Pagar vsi ; the *parujar*-s of Sirikan: *sang hujung galuh*⁶⁰ (viz.) *Si* Agra,
2. resident of Singha under Hino, (and) *citralekha* : *dharmaśinta* (viz.) *Si* Parbvata, resident of Limusā under Puluvatu ; the *parujar*-s of Vka : *viridih* (viz.) *Si* Dañunve, (resident) of Skar tan under Layuvatang, (and) *citralekha* : *halang*

3. *manuk* (viz.) *Si* Govinda, of the village of Vanua tñghah under Vurutunggal ; the *parujar* of Tiruan : *sumudan* (viz.) *Si* Kasura, resident of Vungkuđu⁶¹ under Kilipan : all (of them) received in ample measure cloth 1 set (and) gold
4. 4 *māṣa*, each in particular. || The *parujar* of Halaran (viz.) *Sang* Vijanta, resident of Talumpuk in (and of?) Sumingkar under Kañduh ; the *tuhān* of the united body of the *nayaka*-s of Puluvatu (viz.) *Si* Samadhi, of the village of Pangaruhan ; the copper-smith
5. and *tuha* of Lampuran (viz.) *Si* Dhaniti, resident of Vukulan under Tilimpik ; the *parujar* of Manghuri : *sang ranubra*⁶² (viz.) *Si* Samodaya, resident of Singhapurā⁶³ under Halu manghi ; the *parujar* of Pangkur :
6. *dēdēlan*⁶² (viz.) *Si* Dhyāna, resident of Rilam under Aluhur ; the *parujar* of Tavān : *sang daluk*⁶² (viz.) *Si* Kṛṣṇa, resident of Srai under Lampungan ; the *parujar* of Tirip : *sang pangadagan*⁶² (viz.) *Si* Singhā,
7. resident of Parangmangjahijjahit : all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *pitungtung*-s of the *parujar*, (viz.) *Sang* Mānak, the *lu-a-s*⁶⁴ (viz.) *Si* Barubuh and *Si* Varu, all residents
8. of Ralua under Vurutunggal ; (the *pitungtung* of the *parujar* of) Vuatan yai (viz.) *Si* Kbēl, resident of Vuatan yai under Vatu humalang ; (these) received in ample measure cloth 1 set and (gold?) 1 *māṣa*, each in particular. || The three *patih*-s of Puluvatu : the
9. *māmas*⁶² (viz.) *Si* Tirisan, father of Yoga, and the *tajyangin*⁶² (viz.) *Si* Kañdi, father of Lucira, their *tunggūdurung*⁶² (viz.) *Si* Śaraṇa, father of Vavul ; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. ||
10. The *parujar* of the *patih* of Kañcil (who is) the father of Vāñi received 1 piece of cloth (and) gold 1 *māṣa*. || The three *vahuta*-s of Puluvatu : the *airhajo*⁶⁵ (viz.) *Si* Dras, father of Varingin ; his *tunggūdurung* (viz.) *Si* Baiśakha, father of Tumva ; the *vahuta* of the *vinkas*
11. of Vkas (or, the foremost *vinkas*) (viz.) *Si* Katis ; (all these) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *vahuta* of Lampuran (viz.) *Si* Bhadra and his *pihujung*-s,⁶⁶ five persons, all received in ample measure one piece

12. of cloth (and) gold 1 *māṣa*, each in particular. || The *rāma māgēman-s* of the village that was marked out at Panggumulan, 6 persons⁶⁷ (:) the *kalang manguu* (viz.) *Si* Pingul, father of *Udā*; the *gusti* (viz.) *Si*⁶⁸ Atag, father of Rangga; the *vinkas* (viz.) *Si* Vudal,
 13. father of Demoh; the *tuha banua* (viz.) *Si* Gunā, father of Dayang; the *rāma matuha* (viz.) *Si* Vlang, father of Go; the sculptor of the *vatu sima* (i.e., the foundation-stone) (viz.) *Si* Śrū, father of Bukang, hailing from Dihyang⁶⁹; (all of them) received in ample measure cloth 1 set (and)
 14. gold 2 *māṣa*, each in particular. || Moreover, the *māgēman-s*, 7 persons, (and) the *kalang* (of the) *tunggūdurung-s* (viz.) *Si* Tuđe, father of Bhaisākha; the *hulu vras* (viz.) *dapunta* Bingung; the *tuha vērēh-s* (viz.) *Si* Brit, *Si* Kpul (who is) father of Mahēar; the two *vadahuma-s*⁷⁰ (namely ?) *Si* Plat,
 15. father of Dharmma and *Si* Uñja, father of Gamvoh; *Si* Doho, father of Ramya; *Si* Ranggēl, father of Tugan; *Si* Kaladhara, father of Udāyaña; *Si* Māngoh, father of Tarum; all (of them) received in ample measure
 16. cloth 1 set (and) gold 1 *māṣa*, each in particular. || Little children, 18 persons: *Si* Blondo, *Si* Karan, *Si* Uyana, *Si* Plat, *Si* Muga, *Si* Kunđu, *Si* Glo, *Si* Alēng⁷¹, *Si* Bahu, *Si* Glar.
 17. *Si* Limbu, *Si* Tunggū, *Si* Tidu, *Si* Gvari, *Si* Kavēl, *Si* Balubu, *Si* Bngal, *Si* Dravēng; all (of them) received in ample measure one piece of cloth (and) gold 1 *kupang*, each in particular. || The older matrons⁷²: *Si* Turuk, mother of Ngga;
 18. *Si* Tađah, mother⁷³ of Bai; *Si* Rumpung, mother of Daimoh; (all) received in ample measure one piece of skirt (and) *kampit* 1, each in particular. || Moreover, mothers of young children, 15 persons: *Si* Gavi, mother of Kr̄ṣṇa; *Si* Magya, mother of Śryan; *Si* Kuđuk, mother of
- III.a.1. Rampūan; *Si* Vrut, mother of Tugan; *Si* Kinang, mother of Barubuh; *Si* Dakī, mother of Mahēar; *Si* Turukan, mother of Tarum; *Si* Haryya, mother of Ramya; *Si* Balyah, mother of Gamvo; *Si* Puñjang, mother of Gamvais; *Si* Lamyat, mother of Bani; *Si* Dayang, mother of Dayana;

2. *Si* Dita, mother of Biredis; *Si* Kutil, mother of Go; *Si* Tugan, mother of Vdai; in all, 15 persons received in ample measure one piece of skirt, each in particular. || The wives of the youngsters: *Si* Mahyang, *Si* Tagēs, *Si* Rikha, *Si* Sojara, *Si* Vidoh,
3. *Si* Rampvas, *Si* Kadya, *Si* Camma; in all, 8 persons received in ample measure silver 4 *māṣa*, each in particular. || Evenso, those of the neighbouring villages who went to be witnesses: the *patih* of Hino; the *patih* of Kulumpang (namely ?) *Si* Puñjang,
4. father of Śrī; the two *patih-s* of Tiru rāṇu; the *patih-s* of Pañdvutan (viz.) *Si* Pryangka, father of Kurutug and *Si* Parama, father of Vulakan; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *rāma-s* of the neighbourhood who went to be
5. witnesses: (the *rāma*) of Suru under Ho (Hino ?) (and) his *kalang* (viz.) *Si* Pagar, grandfather of Mahū; his *parujar* (viz.) *Si* Tahil, father of Varis; (the *rāma*) of Tguhan under Linggang: the *gusti* (viz.) *Si* Sunglit, father of Ptēng; his *parujar* (viz.) *Si* Hali, father⁷⁴ of Jaluk; (the *rāma*) of Purud under Parantungan;
6. the *pande kalang*⁷⁵ (viz.) *Si* Taji, father of Svāmi; his *parujar* (viz.) *Si* Junēt; (the *rāma*) of Pāstamvir: the *kalang* (viz.) *Si* Guṇakāra, father of Jaluk; his *parujar* (viz.) *Si* Ungda⁷⁶, father of Kisik; (the *rāma*) of Kinavuhan under Hino: the *gusti* (viz.) *Si* Bandeng, grandfather of Ajī; his *parujar* (viz.)
7. *Si* Tuđu; (the *rāma*) of Vangun amvēk under Panguruhan: the *pande* of the *rāma mahuta-s* (viz.) *Si* Pyul, father of Śuddhi; his *parujar* (viz.) *Si* Julung; (the *rāma*) of Munggu vuatan under Lañda tamvir: the *rama matuha* (viz.) *Si* Vaduā, father of Impēn;
8. total number of neighbouring villages (from which people) went to be witnesses: 9 in all (?)⁷⁷; the *patih-s* of men, 9 persons; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || Their *parujar-s*, in all 6 persons, received in ample measure one piece of cloth
9. (and) gold 1 *māṣa*, each in particular. || Necessaries for marking out the free-hold: (for) *sang hyang* Brahmā, cloth 1 set (and) gold

- 1 *māṣa*; (for) *sang hyang kulumpang*, cloth 4 sets (and) gold 4 *māṣa*, axe 1, plane 1, mattock 1, curved chopper 1, grass-cutter 1,
10. crowbar 4, cleaver 1, tiny hoe 1, *gulumi* 1, *kurumbagi*-knife 1, nail-clipper 1, *dom* 1, *tahas* 1, *bsi* 1, lamp 1, cooking bowls 2, sack 1, unbolstered rice 1 *kadut*, *vsī ikat* 1, goat 1, (buffalo-)heads 11,
11. *kumol* 1, cooked rice 4 pots, offering dish 1, cloth set with precious stones of different colour 1,⁷⁸ offerings 5, unbolstered rice on one dish, 4 hens, 4 eggs and the five necessities for offering (viz.) flower, paint, lamp, frankincense (and) scent. || After all have
12. partaken of (sacred food), they removed themselves, made toilette with paint and flower, and sat on the ground in a circle⁷⁹, with the face turning to *sany hyang kudur* and the sacred *sima vatu kulumpang* (which was placed) under the tent in the middle of the (selected) ground. The manner of sitting (of the persons present is as follows) :
13. *sang pamagat* Pikatan, the *raka* of Vantila⁸⁰, the *samagat* Manungkuli took position in the north and faced the south ; *sang vahuta hyang*(s) (of the) *kudur* and all the *tuhan mamuat vuvus*-es took position in the west and faced the east ;
14. *vahuta-s*, *patih-s* and *rāmanta-s* and all the residents of neighbouring villages⁸¹ took position in the south and faced the north.⁸² (Now) *sang makudur* began to swear, curse and take oath : he separated the neck of the hen which was crushed
15. on the *susu* (and) *kulumpang*⁸³, threw off the egg on the sacred *vatu sima* and placed firmly *sang hyang Brahmā*^{83a} on the *susu* (*kulumpang*), (saying) : "Just as the dead hen cannot return to life, just as the shell of the egg is broken into hundred parts, just as
16. *sang hyang Brahmā* always burns fuels on all sides and then steadily destroys and burns them down without leaving ashes to be swept away (by the wind), similarly (may be destroyed) the unrighteous person who disturbs the village of Panggumulan that has been marked out into a free-hold by the *raka* of Vantil and marked out
17. by the *kudur* and the subordinate staff of the *rakryan mapatih*!" Such were the curses of *sang makudur*. These were listened to by the Hon. *vahuta-s*, *patih-s* and the *rama-s*, all the residents of the village as also all the neighbours. They paid respects to the sacred *vatu sima*

18. *kulumpang* and saluted (it) with devotion. Further, without disturbing such (things), all of them returned to their (lontar-) leaves to eat : all of them were fed with excellent rice, *tumpuk*, *asinasin*, dried meat of *kakap*-fish (and) dried meat of *kaṇḍivas*-fish, heaps of them,
19. (as also) *layar-layar*⁸⁴, cray-fish, *halahala*⁸⁵ (and) eggs. Evenso, two buffaloes (and) one goat were cooked. (These) were fully prepared with cooked spices and were sufficiently taken in and relished. *Kwelan*⁸⁶ (and) *piningka*⁸⁶ were (also) cooked.
20. There were (also) plantains^{86a} (?) vegetables and kneaded *tetis*.⁸⁷ Evenso, wine was drunk : there were palm-wine and rum ; there were the juice of *jāli*⁸⁸ and the sap of cocoa. Now there was dancing. The *mapadahi*, the *maręgang* (viz.) Si Catu (who is) the father of Kriyā, the *mabrēkuk*⁸⁹
- III.b.1. (viz.) Si Varā (who is) the father of Goga ; (they) received one piece of cloth (and) gold 1 *māṣa*, each in particular. || The four *mūla pañjut-s*⁹⁰ : Si Ma (who is) the father of Kutil, Si Mangol, Si Sāgara (and) Si Mandon, received gold 1 *māṣa*, each in particular. The *mūla vule*⁹¹ (viz.)
2. Si Māri received gold 1 *kupang*. Si Paracan (who is) a buffoon received silver 4 *māṣa*. (While) going to sell rice, the people of Tunggalangan were seen to pass by at that time, going towards the market of Sindungan, 4 persons : Si
3. Antyan, Si Rampal, Si Surat, Si⁹² Arani ; the *tulung tutu*⁹³ of Tiru ranu ; the people of Sarupsu, 3 persons : Si Biddhi, Si Kyaing, Si Goda. (All of them) received silver 1 *kupang*, each in particular. The Hon. *patih-s*, *vahuta-s* and
4. *rāmanta-s*, matrons and all the residents of the village—men (and) women, old (and) young—ate, drank (and then) returned to (their) living places : no body remained behind at that time to eat, drink (and) dance. All expressed the satisfaction of their mind. Now is
5. expressed (this) that henceforward is absolutely settled and confirmed the village of Panggumulan under Puluvatu, (as this) is marked out into a free-hold by *sang vahuta hyang*(s) (of the) *kudur* and all the *tuhan mamuat ujar*-s. The free-hold of the *rakryan* of Vantil⁹⁴ (viz.) Pu Pälaka

6. and his wife (viz.) *dyah Prasāda* and his sons (viz.) *Pu Palaku, Pu Govinda* (and) *Pu Vangi tamuy*, is a gift of love for the god and the goddess of Kinavuhan (and) is to be confirmed for the remotest future. If there is any unrighteous person
7. who disturbs the free-hold of Panggumulan under Puluvatu, and also he who destroys the *susu* (*kulumpang*), so long as the moon and the sun remain in the sky and illuminate the earth-ball, for this period such person may suffer (the penalties of)
8. the five great sins. The *vatu varani, dharmmasinta* and *halang manuk* wrote this edict (*prāśasti*). || o || Hail ! The Śaka year expired, 825, the month of Bhādra, fourth day of the dark half of the month, *vurukung*⁹⁵, *kalivon*⁹⁶,
9. Monday. At that time, the *rakryan* of Vantil, husband and wife (viz.) *Pu Pālaka* and (his) wife *dyah Prasāda* and their three sons (viz.) *Pu Palaku, Pu Govinda* (and) *dyah Vangi tamuy*, purchased
10. the lands of the *rāmanta-s* of Panggumulan : these were mortgaged ; the garden named *Siddhayoga*⁹⁷ and the *savah*-fields at Panilman were purchased for silver 3 *kati* from the *dapunta* Prabhu
11. and the *dapunta* Kaca.⁹⁸ This silver was received by the *tuha kalang* of Panggumulan (viz.) *Si Tudai* (who is) the father of Be, the *gusti* (viz.) *Si Blōndo*, the *vinkas* (viz.) *Si Vudēl* (who is) the father of
12. Daimoh, the *rāma maratā(s)* (viz.) *Pu Dharmma, Pu Ramaṇi, Si Uñju, Si Tidu*, the *halu vras* (viz.) *Si Ratnī*, the *jātata*⁹⁹ (viz.) *Si Sunī*. The witnesses thereof are the *marhyang* of Dakṣīṇa¹⁰⁰ (viz.) *dapunta* Mūrtti, the *pasingir*¹⁰¹ (viz.) *Si Go* (who is) the father of Kucū, the *dapunta* Tivī. (This is) written by *sang Karamva*.

FOOTNOTES

1. BEFEO 46 (1952), p. 45.
2. Bosch : *Pauṣa*.
3. Read : "mī.
4. Read : "kṣī".
5. Read : *jyeṣṭhā*. Bosch : "śīha".
6. The word has variously been spelt in this inscription.
7. Bosch : *pulungyatu*.
8. Five letters are illegible [Bosch].
9. Generally we read : "rēpa".
10. Read : "vyavasthā".

11. Elsewhere we find : "dhuran".
12. Elsewhere we find *simsi*^o.
13. In some inscriptions we read : *prasāda, prāsāda*.
14. In some places of contemporary inscriptions, the writers have indifferently used *i* and *ī* for *y* when this last one is joined with a previous letter.
15. Bosch's reading of *i* is evidently due to a printing mistake.
16. *dali*? cf. *TBG*, 67, p. 183, f.n. 23.
17. Elsewhere : *asampañ*^o.
18. Read : *paru*^o.
19. Bosch read, "magā which is evidently a mistake.
20. *tahun*? [Bosch].
21. *dāḍīan* occurs in this place in other inscriptions.
22. Probably : *airhaji*.
23. *hino*? [Bosch].
24. *hop*?
25. Bosch misread it as *ka*? *Ta*^o appears in many inscriptions at this place.
26. Read : "ghya".
27. Usually : "rēp".
28. Read : *kulu*^o.
29. Usually : "rēp".
30. Read : "pathai".
31. Read : "nē".
32. Read : "rṇa".
33. Read : *śapatha*.
34. Read : "di".
35. The duplication of *l* appears to be due to its contamination with the following vowel.
36. The duplication of *l* appears to be due to its contamination with the following vowel.
37. Bosch's reading of *i* is evidently due to a printing mistake.
38. Read : *dla*^o.
39. One *t* is superfluous.
40. Read : "vana".
41. Read : "śā".
42. Read : *bhādrapada*.
43. Read : "thī".
44. Read : "bas".
45. *Jātaka*?
46. Read : "kṣi".
47. A Mal.-Polynesian day of the six-day week.
48. A Mal.-Polynesian day of the five-day week.
49. Apparently a class of people.
50. The use of *Pu* and *Sang* in two parts of what is undoubtedly one name is interesting. Does the second part of the name with the honorific *sang* refers to the consecration name of the persons concerned? The combination of *Pu* and *Sang* in one name occurs below in other cases also.
51. His functions are not known.
52. Spelt as *Sāmwṛda* in 60.1a.6 above.
53. His functions are not known.

54. Pangramuan and Pandamuan (below, 15), both under Wadibati, seem to be identical.
55. In 62.10 above he is called *wangun sugih*. So apparently *tengkil sugih* = *wangun sugih*.
56. I have provisionally accepted it as a title, because the names of the villages in which they live have been given in the same breath.
57. The term also occurs elsewhere. cf. *OJō XXII* : 13-14; *XLIII* : v°. 4, etc. Its ordinary meaning does not appear to be acceptable here.
58. They are the same as *tuhān manuāt vuus*. They are officers and, under the name of *parajar*, they form an important group among the recipients. They appear however to belong to a lower category of officers in service to the high dignitaries. cf. *OV*, 1925, p. 48.
59. Designer.
- 59a. In 62.17 we find here : *alas galu*.
60. Hereover, see Rouffier in *BKI*, 77 (1921) p. 364 and Sarkar, *Dacca University Studies*, I, p. 119, f.n. 1. For our argument of considering it as a title, see *KO XV* : A. 12 (our note on *parajar*).
61. Stutterheim (*TBG*, 67, pp. 182-183) brings this place-name in connexion with Vungkulur of *Nāg* : 77, 3 : 1-4.
62. The significance of the term is not quite clear.
63. Dr. Stutterheim (*op. cit.*) brings this place-name in connexion with Simapura of *Nāg* : 77, 3 : 1-4.
64. It seems to be the same as : *Lva*, e.g. in 65. B. 4.
65. Probably the same as : *airhaji*.
66. Their functions are not known.
67. In the following enumeration of six names, one comes from Dihyang. He can not, therefore, be a *rāma māgēman* of Panggumulan. So, one name appears to be missed by the copyist.
68. The writer has employed the Skt. *sandhi*-rule here.
69. As Dihyang or Dieng was the sacred place *par excellence*, there is no wonder that the sculptor belonged to that place.
70. Their functions are not known.
71. The writer has employed the Skt. *Sandhi*-rule here.
72. The writer has used the word *raiñā* here. The element of *ra* and *ñā* may indicate particular honour (cf. Pigeaud, *Java in the fourteenth century*, Vol. II (1960) p. 8, but the use of *raiñā* and *rai* in the same breath and in regard to the use of the same category of women seems intreaguing).
73. I suppose *rai* to be the abbreviated form of *raiñā*.
74. *rangma* = *ra(ng)ma*, i.e., *rama*.
75. This appears to be the same as *tuha kalang*.
76. Here Skt. *Sandhi*-rules have been applied.
77. I conjecture *hos* to be a mis-reading for *hop*.
78. Van Naerssen (*Aanw. Kol. Inst.*, 1934, p. 143 and f.n. 7) also offers the alternative translation of : a throne set with precious stones (?). See also Kern, *VG VII*, p. 46.
79. Sitting in a circle is noteworthy.
80. Dr. Bosch draws our attention to the fact that the founder of the free-hold occupies the central position in the north. See *OV*, 1925, p. 47.
81. Bosch has remarked that the same order has been maintained in the distribution of gifts.
82. Over the arrangement of seats, see Bosch, *op. cit.*, pp. 47-48. A somewhat original

- arrangement of seats is described in an inscription of Balitung published by Dr. Van Naerssen in *Aanw. Kol. Inst.*, 1934, Bijl. A.
83. Susuk kulumpang. The repetition of *K* seems to be avoided here. See use of *mvāng* here in *OJō XXIII*, 7 and *XXXI*, v° 20.
- 83a. The fire-god.
84. A kind of aquatic animal ?
85. Evidently a kind of food-stuff.
86. Evidently they are also somekind of food.
- 86a. From *Rambhā* = plantain ?
87. I do not know what this substance is.
88. A kind of tree.
89. A class of musicians.
90. Their functions are unknown. Skt. *Mūla* = original, principal. Hence *mūla pañjat* may signify : the principal *pañjat*.
91. The principal vulé. His function is not known to me.
92. The writer has employed the Skt. *Sandhi*-rule here.
93. A class of people or officers ?
94. In III, a 13 above he is called *raka* of Vantil, indicating thereby that there is hardly any difference between *raka* and *rakyan*.
95. A Mal.-Polynesian day of the six-day week.
96. A Mal.-Polynesian day of the five-day week.
97. The temple of Siddhayoga where a god is worshipped is referred to in *OJō LI* dating from 866 Šaka.
98. My conception of the passage differs from that of Dr. Bosch who thinks that *Pu* Pālaka, his wife and three sons redeemed the mortgaged lands of the *rāma*-s of Panggumulan, whereby were given in mortgage the land named Siddhayoga and the *savīh*-field at Panilman which latter one was purchased for silver 3 *kati*, etc.
99. This appears to be a mistake for *jālaka*.
100. Lit. The southern region. This implies there were marhyangs of East, West and North as well, but it is difficult to be definite about it, as *Dakṣiṇā* may also be the name of a place.
101. This may as well mean 'neighbour'.

LXV

COPPER-PLATES OF TĒLANG II (VANAGIRI II)
825 ŚAKA

This duplicate set of copper-plates was unearthed from the eastern bank of the Bēngavan Sala where this river makes a sharp bend towards the east in the north-eastern side of Vanagiri. A cursory reading of the inscription reveals the fact that the two plates forming this set are, in many respects, identical, though there are minor variations. They may respectively be numbered 'Inscription I' and 'Inscription II'. Of these two, the former one has been partially broken and damaged through corrosion (A. 1.). At the lengthiest point, it measures 33 c.m.; the other portion (B. 1.) is fairly well-preserved and measures 18×44 c.m. The other set described as 'Inscription II' is much less damaged, though some portions being strongly oxydised can not be profitably studied now. This set measures 11.5×33.5 c.m. It is certain however that these two plates did not form the complete inscription.

The edict was issued by Śrī mahārāja rake Vatukura dyah Balitung Śrī Dharmmodayamahāśambhu in 825 Śaka. It records that the *rake* of Vlar was commissioned by him to bring into execution the favour of the king cremated at Śataśringa in respect of instituting a free ferry-service over the river at Paparahuān. On this occasion, the villages of Tēlang, Mahe and Paparahuān were marked off into free-holds to maintain the ferry-service.

The inscription has been published with text, translation and a facsimile of Pl. A.1. by Stutterheim in *TBG*, 74 (1934) pp. 269-29¹. In the following translation, the fuller text has been utilised with the additions from the other whenever they are present.

According to Damais¹, the date of the inscription corresponds to 11th January, 904 A.D.

TEXT

Inscription I

...(poṣa)²māsa tithi ṣaṣṭī³ kṛṣṇa vu ka bu vāra hastā nakṣatra brahma yoga tatkāla ni ājñā⁴ śrī mahārāja rake⁵... u-u...y ...u...śr...mmodayama...

- A.1. svasti śakavarṣatīta^{1a} 825 poṣa² māsa tithi ṣaṣṭī³ kṛṣṇa. vu. ka. vu⁷. vāra. tatkāla ni ajñā⁴ śrī mahārāja rakai vatukura dyah balitung
2. ...⁶ śrī dakṣottama bāhubajra-pratipakṣakṣaya. kumon rake vlar pu sudarśana sumiddhākna sot haji devata⁹ lumāḥ ing śataśringga. magavaya kamalir mu...
3. ...ah ing paparahuān ri huvus nikana(ng) gavai rake vlar kamalir 1 kamulān 3 panglivattanya 1 tkan pasak 1 parahu 2 giliranya 2 tīnañā nikanang rāma ing...
4. ...jar ya tan vuara sanggahan. inujaran sang huvusan pu valuh anak vanua i manngahi. de rakryān mapatiḥ kinon umarpaṇākna ikanang vanua i tlāng muang ing mahe¹⁰...
5. ...vusan makakmitana ikanang kamulān muang parahu. umāntassakna¹¹ sang mahavān pratidina pangguhanya mas mā 7 pasang ning kalang mā 2 piñda mā 9 ing satahun. paknānya...
6. ...muang parāṇa¹² i mangmit kamulān. buatthajya¹³ nikanang rāma umahiyua as-

Inscription II

- imananā rikanang dharma
umāryya yan vatak huvusan.
tar vihang sang huvusan an
mangk...
7. ...halu¹⁴ pu viravikrama
varahan muang rakryān si-
rikan pu samaravikrānta.
rakryān vka pu kutak pu
bhāsvara. tiruan sang śivāstra.
palarhyang pu puñjang.
halaran pu...
8. ...pu cakra¹⁶ pangkur pu rañjan. tavān pu pañjaluan. tirip pu
viṣṇu. anginangin pu nohan. vadihatī pu ḍapit. makudur pu sām-
vrda. mangayubhāgya sira kabai...
9. ...kinon rake vlar umajarang vahuta patih mvang anak vanua i tpi
siring nikanang vanua i tlāng ing mahe. ing paparahuān.
mangayubhāgya ikanang rāma maka...
10. ...manadaha. manginum. maparimvangi. irikana(ng) yan paparāh
ikanang pasakpasak. patih vungkurul si manungsung mas mā 4
vdīhan yu 1 patih lampuran...
11. ...rangvarang¹⁷ si vangkēr. mas mā 4 vdīhan yu 1 vahuta juru si
rēbut mas mī 4 vdīhan yu 1. pihujung ning vahuta si janta pirak
mā 8 vdīhan yu 1 pa...
12. ...n yu 1. parujar ning patih varangvarang si gring pirak mā 8
vdīhan yu 1, kalang rika vanva i kalim vayan pirak mā 2. kalang i
poḥ mas ku 2 kalang i vakung. si vu...
13. ...rikanang susukan sima sang pa(ng)irahan. i m...r sang kerava
vinēh pirak dhā 1 vdīhan yu 1 valandi ranulih pirak mā 8 sovang.
anung...
- B.1. ...ri tla(ng) gustī. si bharata rama ni bahutī. kalang si vgil rama ni
gadit. kalima si ḍaval rama ni vujil. vinkas si gahata rama ni
kañjyal. variga tamvu...ta rama ni vatū...mamā...
2. nira si gahing rama ni hinān. si guḍir rama ni tindih. si bngal rama
ni krānti. mangla si jantur rama ni nalu. makarisi gañdal rama ni
nabha. maveh kamvang si timvul rama ni dayi. nahan cihnā
nikanang vanua i¹⁸
- vatak huvusan inalap śimā
nikanang
7. kamulān muang parahu.
umēntassakna¹¹ sang mahā-
ddhika buatthajyanya,¹³ mak-
ana ājñā śrī mahārāja. kinon
rakai vlar umajarang vahuta
pa¹⁵

3. tlāng i mahe ing paparahuān an pakabuatthajya ikanang kamulān.
muang parahu. umāri an vatak huvusan. muang tan katamāna
de sang mānak katriṇi pangkur tavān tirip muang...¹⁹
4. ning mangilala drabya haji kabaiḥ kring. paḍaimapuy. pamaṇikan.
maṇiga. lva. malandang. mahuri²⁰ makalangkang. tapahaji.
airhaji. vidu. mangidung. tuha paḍahi. kdi. valyan. paranakkan.²¹
sambalsumbu
5. 1 vatak i dalam. singgaḥ pamṛṣi hulunhaji i tyevamādi tan tamā
irikanang vanua ri tlāng. ing mahe. ing paparahuān. ikanang
dharma atah parāna ni saprakāra ni sukhaduḥkhanya...
6. deyanya mavaiḥ manngahana parmasan ing katañdān. ājñā haji
kinonnakan²² ikanang masamvyavahāra ngkāna hinghingana
kvaihanya. paṇḍai mas paṇḍai vsi. tamvaga gangsa prakārah...
7. ing satuhān tlung tuhān ing sasima. yan pangulang kboanya²³ 20
sapi 40 wđus 80 aṇḍah savantayan ing sa tuhān tlung tuhān ing
sasima. gulungan tlung pasang. mangarah tlu(ng) lumpang.
macaḍar patang pacā
8. daran. parahu 1 sungharanya 3 tan patuṇḍāna. ikanang sam-
angkana tan knā dening mangilala drabya haji yāpvan pinikul
daganganya. kadyanggānning mabasana. masayang. makacapuri.
kapas cungkuḍu²⁴
9. garaṁ. vēas. paḍat. Inga. vsi vsi. tamvaga gangsa ityevamādi
saprakāra ning dual pinikul kalima bantāl ing satuhān pikupiku-
lananya. tlung tuhān ing sasima. yāpuan lviḥ sangka
10. ring samangkana. knāna ikana(ng) sakalviḥnya de sang mangilala
soddhāraha(d)i.²⁵ kunang ikanang mañamvul. manglākha.
mañavring. mangapus. mamubut. mangubar. mamukat vungkudu.
manuhab manuk. mamēsa²⁶
11. ḡḍung. manganamanam. manggula manghapū ityevamādi. kapua
ya tribhāgān. sabhāga umarā ring mangilala drabya haji. sabhāga
umarā ring dharma. sabhāga umarā ring makmitan dharma
samangkana yan vuat(ma)
12. ntas irikanang luah kaniṣṭa. maddhyama.²⁷ uttama. saluiranika-
nang inantasakanya²⁸ tan pintāna atah upahan. yāpvan paminta
atah sa upahan salungguḥ ni mahāpātaka pangguhanya.
matangya de

13. yan ikanang anak vanua i tlāng ing mahe ing paparahuān kabaih
prayatniya tī soni nikeng pīāsti yathānyan svasthā...

TRANSLATION

- A.1. Hail : The Śaka year expired, 825, the month of Pauṣa, sixth day of the dark half of the month, *vurukung*,²⁹ *kalivon*³⁰, Wednesday, the lunar mansion Hastā, the conjunction of Brahma. That is the time of the orders of the illustrious great king, the *raka* of *Vatukura*, *dyaṅ* Baliung, H.M. Dharmmodaya mahāśambhu.³¹ (These orders were)
2. communicated to the *rakryān mapatiḥ* of Hino (viz.) *Pu Dakṣa bāhubajrapratipakṣakṣaya*,³² charging the *raka* of Vlar (viz.) *Pu Sudarśana* to bring into execution the promise of the deceased king cremated at Śatasrīṅga³³ about instituting a jetty-shed and (II : dwelling-houses and boats) for the
3. river at Paparahuān. (Moreover), after the *raka* of Vlar has founded 1 jetty-shed, 3 dwelling-houses³⁴, 1 cooking pot³⁵ belonging thereto, 1 halting place (?),³⁶ 2 boats (and) 2 reserve (-boats) belonging thereto, may be asked (by him) from the *rāma-s* of...
4. ... (so that) there may be no misunderstanding. (Indeed), the Honourable lord of Huvusan (viz.) *Pu Valuh*, resident of Manngahi, was (personally) instructed by the *rakryān mapatiḥ* : he was asked to offer the villages at Tlang and at Mahe (II : and at Paparahuān, all under Huvusan),
5. (and) to take care of the dwelling-houses and the boats, in respect of the ferry-service over the holy Mahavān (II : Mahārddhika) in each day, wherefore may be obtained gold 7 *māṣa* and the sum of the *kalang*³⁷ (namely) 2 *māṣa*, total 9 *māṣa* in each year, with the object of ..
6. ... and manorial rights in respect of the protection of dwelling-places. The obligations of the *rāma-s* to the king (consist in) protecting the foundation against destruction. It (i.e., the foundation) ceases to be under Huvusan. The lord Huvusan shall not oppose that such...

7. ... (the *rakryān* of) Halu (viz.) *Pu Viravikrama* was informed, so also the *rakryān* Sirikan (viz.) *Pu Samaratrīkānta*, the *rakryān* Vka (viz.) *Pu Kutak*, (*Pu*) Bhāsvara, the *Tiruan* (viz.) *sang Śivāstra*, *Palarhyang* (viz.) *Pu Puñjāng*, *Halaran* (viz.) *Pu*...
8. ... (*Manghuri*, viz.) *Pu Cakra*, *Pangkur* (viz.) *Pu Rañjan*, *Tavān* (viz.) *Pu Pañjaluan*, *Tirip* (viz.) *Pu Viṣṇu*,³⁸ *Anginangin* (viz.) *Pu Nohan*, *Vadīhati* (viz.) *Pu Dapit*, *Makuaur* (viz.) *Pu Sāmvṛda*; all these may approve...
9. ... the *raka* of Vlar was requested to inform the *vahuta-s*, *patih-s* and the residents of neighbouring places of the villages at Tlang, at Mahe and Paparahuān (so that) these *rāma-s* may approve ..
10. ... ate, drank, made toilette with paints and perfumes. Thereupon were distributed gifts in ample measure. The *patih* of Vungkurul (viz.) *Si Manungsung* (received) gold 4 *māṣa* (and) cloth 1 set. The *patih* of Lampuran ..
11. (The *patih* of Va)rangvarang (viz.) *Si Vangkēr* (received) gold 4 *māṣa* (and) cloth 1 set. The *vahuta* of Juru (viz.) *Si Rēbut* (received) gold 4 *māṣa* (and) cloth 1 set. The *pīhujung* of Vahuta (viz.) *Si Janta* (received) silver 8 *māṣa* (and) cloth 1 set ..
12. ... 1 set. The *parajar* of the *patih* of Varangvarang (viz.) *Si Gring* (received) silver 8 *māṣa* (and) cloth 1 set. The *kalang* of the village of Kalimvayan (received) silver 2 *māṣa*. The *kalang* of Poḥ (received) gold 2 *kupang*. The *kalang* of Vakung (viz.) *Si Vu* ..
13. ... for the marking out of the free-hold : *sang pa(ug)irahan*³⁹ of... (viz.) *sang Kerava* received silver 1 *dharaya* (and) cloth 1 set. The *valand-s*⁴⁰ of Ranulih (received) silver 8 *māṣa*, each...
- B.1. ... of Tla(ng) : the *gusti* (viz.) *Si Bharata* (who is) the father of Bahutī, the *kalang* (viz.) *Si Vgil* (who is) the father of Gadit, the *kalimī* (viz.) *Si Ḷaval* (who is) the father of Vujil, the *vinkas* (viz.) *Si Gahata* (who is) the father of Kañyal, the *variga* (viz.) Tamvu... (who is) the father of Vatū.....
2. *Si Gahing* (who is) the father of Hinān, *Si Guḍir* (who is) the father of Tiṇḍilī, the *avadā rāratī*⁴¹ (viz.) *Si Bngal* (who is) the father of Krānti, the *mangla*⁴² (viz.) *Si Jantur* (who is) the father of Nalu, the *makari*⁴³ (viz.) *Si Gāṇḍal* (who is) the father of Nabha, the *marcih kamvāng*⁴⁴ (viz.) *Si Timbul* (who is) the father of Dai.

3. (So far regarding) Tlang, Mahe and Paparahan in respect of (their) obligations to the king for the dwelling-places and boats. They cease to be under Huvusan and may not be trod upon by the Hon. three, (viz.) *pangkur*, *tavan*, *tirip*, and... (all sorts)
4. of 'collectors of royal taxes', all : the *kring*, *padamapuy*, *pamañikan*, *maniga*, *lva*⁴⁴, *malandang*, *ma(n)huri*, *makalangkang*, *tapa haji*, *airhaji*, *vidu*, *mangidung*, *tuha padahi*, *kdi*, *valyan*, *paranakan*, *sambal sumbul*,
5. *vatak i dalam*⁴⁵, *singgah*, *pamṛsi*, *hulun haji* and so forth. (These) may not tread upon the villages of Tlang, Mahe and Paparahan : the free-hold has the sole authority over all of their good and bad incidents...
6. Their duty (consists in) giving (and) depositing (?) their monetary share⁴⁶ with the united body of the *taṇḍa-s*⁴⁷. The royal command ordained that the traders shall there be defined in their numbers : gold-smiths, iron-smiths, copper(-smiths), brass(-smiths), all...
7. each 'master' : (there will be) three 'masters' per freehold. If (anything) is carried (within), then (are free) 20 buffaloes, 40 cows, 80 goats and eggs one cage, per 'master' : (there are to be) three 'masters' per free-hold ; transport-carts, 3 teams ; what is packed up, three bundles ; *macadar-s*⁴⁷,
8. *pacadaran*⁴⁸ ; 1 vessel with three *sunghara-s*⁴⁹ without taking (any other boat) in tow⁵⁰. All these may not be touched by the 'collectors of royal taxes'. Even if their commodities are *pikuled*, for example, (the commodities) of the dealers of clothes, the dealers of copper-works and those who come within city-walls to hawk with⁵¹ : cotton, *vungkuḍu*,
9. salt, unpealed rice, *pajal*⁵², sesame oil, iron-work, copper-work, brass-work and so forth, (then) of all the commodities which have been *pikuled* (is free) the fifth *barthal* for each 'master' of the *pikul*⁵³ : (there are to be) three 'masters' per free-hold. If there is more than this defined limit,
10. (then), from such (commodities), each surplus may be touched by 'the collectors of royal *soddhāra*'⁵⁴. Moreover, (as regards) the making of black paints, lac, purple-red paints, spinning (?), the making of bed-covers and pillows, red paints, fishing with (?) *vungkuḍu*, catching birds by laying snares,

11. making of wicker-works, sugar, lime and so forth, (the profits of) all these may be divided into three parts : one part goes to the 'collectors of royal taxes' ; one part goes to the foundation (*dharma*) ; one part goes to the protectors of the foundation. Now, if
12. men of lowest, mediocre (or) highest position present themselves to be carried over the river, all of them shall be ferried over and no reward shall be asked⁵⁵. Still, if any one asks any reward, then his lot may be to dwell in the great hell : This is the reason
13. why the residents of Tlang, Mahe and Paparahan shall all take care of the contents of the edict for their well-being.

FOOTNOTES

1. BEFEO, 46 (1952), p. 45.
- 1a. Read : 'ṣā'.
2. Read : *pauṣa*.
3. Read : 'ṣṭhi'.
4. Read : 'ajñī'.
5. Read : *vatukura dyāḥ* balitung śri dharmmodayamahāśambhu. [The number of dots has no connexion with the length of the lacunae.—Stutterheim].
6. Read : *tumurūn i rakryān mapatiḥ i hino*.
7. It should have been written as : *bu*.
8. *sic*. [Stutterheim].
9. Skt. : 'tā'.
10. Read : *ing paparahan kapua vatak huvusan*. [Stutterheim].
11. *umēntasak* is better.
12. Or : *paraha*. [Stutterheim].
13. Read : *buath*. This is the usual spelling of the word, but one *t* is unnecessary.
14. Read : *rakryān halu*. [Stutterheim].
15. Read : *patiḥ*. [Stutterheim].
16. Read : *rakryān manghūri pu cakra*. [Stutterheim].
17. Read : *patiḥ varangvarang*. [Stutterheim].
18. *Iib* has on the *verso* : I. ni tīṇḍih. vadva rarai si bngal rama ni krānti. mangla si jantur rama ni nalū. makarisi gāṇḍal rama ni nabha. mavaiḥ kamvang si timbul rama (2) ni dai.
19. Read : *saprakāra*. [Stutterheim].
20. *sic*. [Stutterheim]. Usually : *manghuri*.
21. Usually : *ṅakan*. As in some cases above, the duplication of the consonant may be viewed as an archaic characteristic.
22. Here also, the consonant has been doubled.
23. Read : "bonya.

24. Or : vung°. [Stutterheim].
 25. Read : haji. [Stutterheim].
 26. Elsewhere : mami°.
 27. The correct Skt. form is : kaniṣṭha madhya°.
 28. inén° is better.
 29. A Mal.-Polynesian day of the six-day week.
 30. A Mal.-Polynesian day of the five-day week.
 31. The names Balitung and Dharmmodaya mahāśambhu were previously separated. They are now considered to form one name. See *TBG*, 67, pp. 177-181.
 31a. In Ins. II we read after this : *rakai halu* (viz.) *Pu Viravikrama*, *rakai sirikan* (viz.) *Pu Samaravikrānta*, *rake uka* (viz.) *Pu Bhāsvara*, *tīruan* (viz.) *Pu Śivāstra*, *manghuri* (viz.) *Pu Cakra*, *vadihatī* (viz.) *Pu Dapit*, *makudur* (viz.) *Pu Sāmvṛda*, charging the *raka* of Vlar etc.
 32. See hereover *KO* II : 8 b ; Kern, *VG*, VI, p. 307 ; *TBG*, 74, p. 284.
 33. Over *Kamulān*, see Stutterheim in *TBG*, 74, pp. 280-281.
 34. The word also occurs among the *sajī*-necessaries. cf. *Aanw. Kol. Inst.*, 1934, p. 141.
 35. Over *tīkan pasēk*, see *TBG*, 74, p. 281.
 36. Stutterheim (*op. cit.*, p. 290, f.n.1) notices the difficulty of the expression *pasang ning kalang*. As we may understand 'carpenter' by *kalang*, does the passage refer to repair-costs for boats, houses, etc. ?
 37. Can he be Kṛṣṇa ? cf. 64.1.11 above.
 38. Apparently officers or classes of people of unknown functions. Can it be *Pangaruhān*, which occurs above in 12.3b. 2; 22.6a.3, 42.1a.1, 57.4 etc. ?
 39. Functions unknown.
 40. The rest of the line is translated with additions from Inscription II.
 41. Cook ?
 42. Stutterheim reads *makarisi*. Apparently officers or classes of people.
 43. Lit. Suppliers of flowers.
 44. *lca* ?
 45. Elsewhere : *vatēk i jro*.
 46. *Parmasan* from *Vmas.* cf. *Mal Per-emas-an*. See *Aanw. Kol. Inst.*, 1934, p. 140, f.n. 10. The word also occurs in Balitung's inscription at Amsterdam, r°.10 (*Aanw., op. cit.*) ; the Kēdu inscription of the same king, B. 2 (*TBG*, 67, p. 209) ; OJO XXX : r°. 21, etc.
 47. Dr. Stutterheim has made a tentative translation of this line in a different way.
 48. The significance of these terms is not clear in spite of Stutterheim's efforts to do the same in *TBG*, 65, p. 275, f.n. 80.
 49. Hereover see *TBG*, 74, p. 293, f.n. 13. Stutterheim queries (*TBG*, 75, p. 436, f.n. 5) if the term has anything to do with *sungai*, i.e., river.
 50. Following Van Naerssen in *Aanw. Kol. Inst.*, *op. cit.*, p. 139. In *TBG*, 74, p. 293, Stutterheim translated the phrase by : without stacking. In *TBG*, 75, p. 436, he revised the former translation by : without 'head'.
 51. Following Van Naerssen, *op. cit.*, p. 139.
 52. Its significance is not clear. Hereover see *TBG*, 74, p. 294, f.n. 1 ; 75, p. 436, f.n. 3.
 53. 'Master of the *pikul*' = vendor, hawker.
 54. *Soddhārahaji* appears to be the same as *drabyahaji* of other inscriptions.
 55. I find it difficult to accept Stutterheim's translation : thus if a flood overwhelms the river, small, mediocre or great, then it may ask reward from no one who has been ferried over.

LXVI

COPPER-PLATE OF POH (RANDUSARI I)
ŚAKA 827

This inscription has been transcribed by Stutterheim and published in *Inscriptions Van Ned-Indie*, I : pp. 3-28, with photo of 1b of pl.I. Damais has also published the transcription of the first few lines of this inscription in *BEFEO* 47(1955) pp. 42-44. The inscription is from the Śaka year 827 ; according to Damais the exact date corresponds to 17th July, 905 A.D.

TEXT

- 1b 1. || svasti śakavarṣatīta 827 śravaṇamāsa titi trayodaśi. śuklapakṣa. paniruan. pon. budhavāra. aiśānyasthāna. pūrvvāśāḍhankṣatra. aśivedatī. viskambhayoga. tatkāla ājñā śri mahā-
 2. rāja rakai vatu kura dyah balitung śri dharmmodaya mahāśambhu. misor i rakryān mapatiḥ i hino, muang i rakai vvatan. kumonnakan ikanang vanua i poḥ muang ng anaknya vanua ri rumasan. ring nyū. kapva watak
 3. kinivang ...

TRANSLATION

- 1b 1. Om ! Hail ! The Śaka year expired 827, the month of Śrāvāṇa, thirteenth day of the bright half of the month, *paniron*¹, *pon*², Wednesday, (while) the lunar mansion Pūrvvāśāḍhā in the North-East stood under the deity Aśvi (during) the conjunction of Viskambha. At that time the orders of Śri Mahāraja

2. *Rakai Vatukura dyah Balitung Śri Dharmmodaya Mahāśambhu*, communicated to the *Rakryān Mapatiḥ i Hino* and to the *Raka* of Vvatan ordaining that the village at Poh and its subservient village³ at Rumasan in Nyū, all under
3. Kinivang...

FOOTNOTES

1. A Mal.-Polynesian day of the six-day week.
2. A Mal.-Polynesian day of the five-day week.
3. This seems to refer to the foundation of a new village (something like a colony) by the villagers of Poh

LXVII

COPPER-PLATE OF KUBU KUBU BHADRĪ
ŚAKA 827

This inscription has been preserved in the Museum of Jakarta under E 75, whereof the photos are numbered OD 11861-11863. It has not yet been edited. The first few lines have been transcribed by Damais in BEFEO 47(1955), p.45. The record is dated in 827 Śaka ; according to Damais, the exact date corresponds to 17th Oct., 905 A.D.

TEXT

- 1b 1. || 0 || svasti śakavarṣatīta 827 kārtikamāśa tithi pratipāda krṣṇa-pakṣa. ma. ka. vr. vāra. variga. tatkāla ḍapunta mañjala muang sang mangḥ
2. mbin sang diha. sang dhipa. ḍapu hyang rupin. sumusuk iki tgal i kubu kubu bhadrī śima i rakryān hujung dyah mangarak. mvang rakryān matu
3. ha rēkai majavuntan manghurva ing pakaraṇan i himad mangivhi caru angkan julung...

At the end of the inscription we find :

- 7a 3. Śri dharmmodaya
4. rakryān vatu kura haji balitung. umungguh ring kaḍatvan || 0 || 0 ||

TRANSLATION

1b 1. || 0 || Hail ! The Śaka year past, 827, the month of Kārtika, the

first day of the dark half of the month, *mavulu¹*, *kalivon²*, Thursday, Variga³. At that time, the *dapunta* Mañjala and *Sang Mangh-*

2. ēmbin, *Sang Diha*, *Sang Dhipa*, *Dapu hyang* Rupin marked off the field at Kubu Kubu Bhadri into a freehold of *rakryān* (i.e. lord) (of) Hujung (viz.) *dyah* Mangarak and the elder *rakryān*
3. (who is) the *raka* (of) Majavuntan (and) Manghurva, with the object of⁴ supplying *caru* to Himad, (on the occasion of) each *julung*. At the end of the inscription we read :

7a 3.Śrī Dharminodaya

4. *rakryan* Vatukura king Balitung. living in the royal palace.

FOOTNOTES

1. Mal-Poly. day of the six-day week.
2. Mal-Poly. day of the five-day week.
3. A vuku-day. It has not however been specified whether it is to be *variga alit* (7th vuku) or *variga agung* (8th vuku). Perhaps the latter, which means the Great Variga, has been meant.
4. At the base lies the skt. word *kāraṇa* (reason, cause, etc.).

LXVIII

THE COPPER-PLATE OF PALĒPANGAN (BARABUDUR), 828 ŚAKA

This copper-plate was dug out from the neighbourhood of Barabudur. Through the intermediary of Mr. Leydie Melville, Dr. Bosch received this plate for inspection and he has offered us a transcription of the same¹. The date of the inscription has variously been read as 828 and 348, but the former date appears now to be generally accepted². According to Damais³ the Śaka year 828, referred to in this plate, corresponds to 15th Aug., 906 A.D.

The inscription records a difference of opinion between the *ramanta-s* of Palēpangan and the *nayaka* (viz.) *bhagavanta* Jyotiṣa regarding some *savah*-fields. It was maintained by the latter that these fields measured *lamvit* 4 and for each *tampah*, the *ramanta-s* were charged to pay silver 6 *dharaya*. The *ramanta-s* making representation to the *rakryan mapatih* of Hino, viz., *Pu Dakṣottama bāhubajrapratipakṣakṣaya*, a re-measurement ensued and it was found that the fields measure much less. For each *tampah* of these re-measured lands, the *rāmanta-s* were charged to pay silver 6 *dharaya*.

TEXT

1.] 0 || svasti śakavarṣātita⁴ 828...māsa tithi aşṭami⁵ śuklapakṣa ; ha ; va ; śu ; vāra irikā divasa rāmanta i palēpangan makabehan i
2. nanugrahān vineḥ makmitana prasasti⁶ de rakryān mapatih i hino pu dakṣottama bāhubajra pratipakṣakṣaya samvandhanya sangkā i tan patūt nikanang

3. rāma lavan sang nayaka bhagavanta jyotisa ikanang savahnya sinangguh lamvit 4 kinon ta ya modhāra pirak dhā 6 i satampah satampah kunang sangkā ri
4. hōtnya tan vnang modhāra samangkana yata matang yan panamvali rāmanta i rakryan mapatih kinonakan savahnya ukuran⁷ ing tampah haji sinangguh
5. tampah haji satus dpa sihvā pañjangnya singkrēnya tlung pululi dpa sihvā kinon mangukura vadva rakryan i hino sang brahmā muang rovang samgat pring sakañcur
6. mijilakanya lamvit 1 tampah 7 blaḥ 1 ikana samangkana yata kinon modhāra pirak dhā 6 i satampah satampah jari rāmanta matahil pirak dhā
7. 6 i satampah satampah piñḍa pirak patahil rāmanta rikanang savah lamvit 1 tampah 7 blaḥ 1 pirak kā 5 dhā 5 len sangkā ri pilih mas muang katik prāṇa
8. 8 mara i bhaṭāra prāṇa⁸ 4 i sang nayaka prāṇa⁸ 4 piñḍa savah ni kaṭik lamvit 1 tampah 1 suku 1 kinabehanya savah rāmanta lamvit 1 blaḥ 1 katuha la
9. van tampah 4 kapkanan tainpah 1 nāhan pratyeka ning savah rāmanta sampunyan inukur i tampah haji len sumangkā rika hana ta savah bhaṭāra kmitan rā
10. manta lamvit 1 dmak ni pajamūla lamvit 1 tan inukur ika āpan hinanyan svabhāwanya muang lañjān pirak dhā 14 patutan pirak dhā 4 ; panurat pira
11. k mā 4 umijil ri māgha vinava sang umikul vali bhaṭāra pavḍus pirak mā 8 umijil ri vatangan nāhan anugraha rakryān mapatih i rāmanta i palēpa
12. ngan sapasug banuā tatra saksi⁹ samgat pring ḍapunta udāra anak vanua i srāṅgan pumpunan¹⁰ ni bihāra ing pahai amasangkan i rakryan mapatih...
13. na anak vanua i syutan vatēk tiru raṇu tuha kala rikang kila¹¹ pu baruṇa pu palinī tuha banua pu kmir pu gamana pu gambir gusti pu karṇa pu aruṇa pu

4. vari guru pu tarañjal pu pradhāna mangrangkpi pu kudhut vinkas pu sādhā tuha banua i lampahan pu gammar variga pu bur huler pu bay nī
15. han kveḥ nira mangagam kon kumayatnākan uja(r) rakryan mapatih i hino likhita pātra citralekha samgat pring

TRANSLATION

1. || 0 || Hail ! The śaka year expired, 828, the month of...eighth day of the bright half of the month, *haryang*¹², *vage*¹³, Friday. On this day, all the *rāmanta*-s of Palēpangan
2. were favoured with privileges and were given the protection of an edict by the *rakryān mapatih* of Hino (viz.) *Pu Dakṣottama bāhubajrapratipakṣakṣaya*. The occasion thereof arose from the fact that the *rāma*-s did not agree
3. with *sang nayaka*¹⁴ (viz.) *bhagavanta Jyotiṣa*¹⁵ that their *savah*-fields contained *lamvit* 4. They were also charged to pay¹⁶ silver 6 *dharāṇa* per *tampah*. Moreover, on account of their
4. absence¹⁷ (?), they were not in a position to pay such (charges). That is the reason why the *rāmanta*-s paid respects to the *rakryan mapatih*, requesting him that their *savah*-fields may be measured by *tampah haji*¹⁸.
5. The *tampah haji* (contained) one hundred *dpa sihvā* in length, (while) its breadth was thirty *dpa sihvā*. (Accordingly), the *vadvā*-s of the *rakryan* of Hino (viz.) *sang Brahmā* and the assistant (*rovang*) *saṅgat Pring*¹⁹, (and) *Sa(n)g Kañcur* were charged to take the measurement.
6. (Ultimately) their (measurement) appeared to be *lamvit* 1 *tampah* 7 *blaḥ* 1. For all these, they were charged to pay silver 6 *dharāṇa* per *tampah*. Now the *rāmanta*-s paid (their) dues (viz.) silver 6 *dharāṇa* per *tampah*; the total amount of silver as dues against the *rāmanta*-s in respect of the *savah*-fields (measuring) *lamvit* 1 *tampah* 7 *blaḥ* 1 was silver 5 *kati* 5 *dharāṇa*. Moreover, outside these (stipulations, they shall give) some gold and 8 living animals (?)²⁰. (Hereof)

8. 4 animals shall come to the deity (*bhaṭṭāra*) and 4 animals to *sang nayaka*. The total amount of *savah*-fields for (the grazing of?) the living animals (?) shall be *lamvit* 1 *tampah* 1 *suku*²¹ 1, all together. The *savah*-fields of the *rāmanta*-s shall be *lamvit* 1 *bluh*²² 1, of the united body of the *tuha*-s
9. also 4 *tampah*-s, of the united body of the *apkan*-s 1 *tampah*. Such are the specifications of the *savah*-fields of the *rāmanta*-s : henceforward they are measured by *tampah haji*. Moreover, outside these (specifications), there are the *savah*-fields of the deity (*bhaṭṭāra*) to be protected by the
10. *rāmanta*-s : (they are) *lamvit* 1. The gift to the cause of worship²³ (?) is *lamvit* 1. These were not measured on account of their position and their (religious) character. Moreover, the *lañjān*(s)²⁴ shall bring silver 14 *dharāṇa*, the *patutan*(s)²⁵ silver 4 *dharāṇa* (and) the *panurat*(s)²⁶ silver
11. 4 *māṣa*, as tribute with the arrival (of the month) of Māgha. *Vali*-offerings²⁷ for the deity (*bhaṭṭāra*) consisting of goat(s) (and) silver 8 *māṣa* are to be brought by bearers as tribute at the audience-hall (of the deity). Such is the favour of the *rakryān mapatih* to the *rāmanta*-s²⁸ of Palēpangan,
12. of the whole extent of the village. Witnesses thereof are : *samgat* Pring (viz.) *ḍapunta* Udāra (who is) resident of Srāṅgan in subservience to the *Vihāra* at Pahai ; the *amasangakan*²⁹ of the *rakryān mapatih*...
13. resident of Syutan under Tiru rāṇu ; the *tuha-kala*(ng)-s of the time (viz.) *Pu Baruṇa*, *Pu Palini* ; the *tuha banua*-s (viz.) *Pu Kmīr*, *Pu Gamana*, *Pu Gambir* ; the *gusti*-s (viz.) *Pu Karṇa*, *Pu Aruṇa*, *Pu*
14. Vari ; the *guru*-s³⁰ (viz.) *Pu Tarañjal*, *Pu Pradhāna* ; the *mangrangkpi* (viz.) *Pu Kudhut* ; the *vinkas* (viz.) *Pu Sādhā* ; the *tuha banua*³¹ of Lampahan (viz.) *Pu Gammar* ; the *variga* (viz.) *Pu Bur* ; the *huler* (viz.) *Pu Bay*.
15. Now, all of them having powers to pass orders³² took care of the words of the *rakryān mapatih* of Hino. The writer is the *citrālekha* (viz.) *samgat* Pring.

FOOTNOTES

1. *OV*, 1917, p. 88.
2. For references, See *BKI*, 75 (1919) p. 8 ff; *OV*, 1920, p. 98 ff; 1922, p. 85; 1923, p. 105; *TBG* 64 (1924) p. 229 f.n. 1; Krom, *Geschiedenis*, p. 186; *JBG*, 1937, p. 154; Damais in *BEFEO* 45 (1951) p. 59.
3. *Ibid.*
4. Skt. : ^atīta.
5. Skt. : ^amī.
6. Skt. : ^asasti
7. Bosch read 'uturan' which appears to be a mis-reading for the above.
8. Skt. : ^ana.
9. Skt. : ^aksī.
10. Read : punpu^o. Probably this represents influence of oral speech.
11. This appears to be a mistake for : kalang.
12. A Mal.-Polynesian day of the six-day week.
13. A Mal.-Polynesian day of the five-day week.
14. The *rāmas* seem here to be distinguished from the *nāyakas*.
15. While editing this inscription in 1917, Dr. Bosch remarked that the inscription refers to a difference of opinion regarding some principles of astrology. I consider this to be doubtful, as *Jyotiṣa* is a proper name with the honourable title of *bhagavanta*. The title also occurs in other inscriptions. Besides, the contents of other portions of this inscription run counter to the conception of Dr. Bosch.
16. The text has *modhāra*, whereof the root appears to be *u(d)dhara*. The term therefore appears to have the same significance as *soddhara* in *soddhara haji* (=dravya haji).
17. *Hōt* literally means 'conceal', but the context makes this interpretation less acceptable.
18. Lit. royal *tampah* i.e. by Government survey. This measure was probably adopted to avoid possible abuses in survey.
19. He appears in the role of a scribe towards the close of the inscription.
20. Horses ? See the remarks of Stutterheim on *kaṭik prāṇa* in *TBG*, 65, p. 241 f.n. 61.
21. The remarks of Stutterheim on this word in *Ibid*, p. 242 f.n. 63 may not be correct.
22. In 1. 6 above, it has been stated that the re-surveyed field measured *lamvit* 1 *tampah* 7 *bluh* 1. Here we notice the omission of *tampah* 7 from the share of the *rāmanta*-s. It appears, therefore, that this portion was distributed for other purposes. cf. 11. 8-10.
23. *Paja* may be a mistake for *pū* (Skt. *Pūjā*).
24. Apparently a class of people of unknown functions.
25. They may refer to 'flowers.'
26. The scribe(s).
27. Sacrifices.
28. The context of Rāmas and Rāmantas in this inscription seems to suggest that the *rāmantas* perhaps stand for various categories of *rāmas*, but further data would be required to come to a firm conclusion.
29. Slave ?
30. Lit. *guru*=teacher. If we consider that *guru* forms a part of the *Vari* (thus becoming *Variguru*), the following two names should then be included under the *gusti*-s
31. The *tuha banua*s mentioned in 13 and 14 seem to have been differentiated from other categories of officials and have been explicitly stated to have executive functions.
32. i.e., executive functions.

TEXT

LXIX

THE STONE OF KANDANGAN (GUNUNG KIDUL)
828 ŚAKA

This stone was obtained from the Gunung Kidul division of the residency of Jogjakarta¹. It stood for sometime on the premises of the Resident of Jogjakarta and was later on despatched to the Jakarta Museum where it is numbered D. 17². An impression of the inscription is mentioned in *Notulen* 1860, Bijl. N. and it forms nos. 153 154 at the Oudh Bur³. The stone is represented in Van Kinsbergen's photos numbered 180 and 181. Dr. Cohen Stuart and Van Limburg Brouwer handled the inscription and published a facsimile of the first face of the same in *TBG*, 18, pp. 104-108. Later on the transcription of this face was published by Cohen Stuart in *KO* XXIV. Dr. Brandes⁴ furnished some particulars regarding this inscription in 1887. He said that the stone is of dark colour and has a pointed head. It is incised on both the faces with Old-Javanese script of Central Java. It measures 82 c.m. in height through the middle, 67 at the sides; its breadth on the top is 44 c.m., below 34; its thickness is 9 c.m. In several places, the inscription is mutilated.

The inscription records that the *rakryan* of Vungkal tihang, viz., *Pu Viravikrama* marked out the village at Kandangan and its subservient villages into a free-hold for the *parhyangan* of Prasāja in the śaka year 828. According to Damais⁵, the date of the record corresponds to 11th Sept., 906 A.D.

The transcription of the legible portion of this inscription has been published in *OJO* where it bears no. XXV. A facsimile of a part of the inscription has also been published in the same (Pl. 7).

RECTO

1. || ० || svasti śakavarṣatīla 828 bhadravā
2. da⁶ māsa tithi pañcamī krṣṇa pakṣa vas va
3. gai vr̥haspativara⁷ svatinakṣatra⁸ hyatipā
4. da⁹ yoga taikāla nikānang vanua i ka
5. ḡdangan muang anaknya ri vanua i ehijo
6. vata(k) vungkal tpat śimā ni parhyangan i
7. prasāja vata¹⁰ patapān mangasō i
8. lumku pinagēhhakan¹¹ parṇahnyan śima
9. rakryan i vungkal tihang pu Viravikrama
10. n sang hyang parhyangan i prasāja vata¹²
11. patapān mangasō i lumku ja¹² matapun¹³
12. punana ya muang sang pramāna¹⁴ ri sapangguhanya muang
13. saprakīra ni sukhadukhanya muang kilalā

VERSO

1. i prasāja atah parānanya prasa
2. vanyan kinonnakan¹¹ pagēhhakna¹¹ de rakryan
3. sangkā yan ruang rindung parṇah nikānang vanua śima
4. i kandangan muang i ehijo (tapasakan?)
5. dai rāma vanua i vungkal tpat mavaiḥ pa ma
6. i pungguhan¹⁵ katrina i ihijo pirak
7. i satahan¹⁶ satahun kēnannana¹¹ ya
- 8.
9. punpunnan¹¹ sang hyang parhyangan
10. ri prasāja yāta matangyan pinagēhhaka¹¹
11. n tan vanua i vu
12. 1 tpat muang vahuta patiḥ i abvatihaji¹¹ mu
13. ang panggahan sapra atah pramā
14. ḡa i sapra
15. tan puna
16. siakan sira pasambah i samgat

TRANSLATION

RECTO

1. || ० || Hail ! The śaka year expired, 828, the month of Bhādra,
2. fifth day of the dark half of the month, *vas*¹⁷,
3. *Vagai*¹⁸, Thursday, the lunar mansion Svāti, (during) the
4. conjunction of Byatipāta. At that time, the village at
5. Kāṇḍangan and its subservient village at Ehijo
6. under Vungkal Tpat became free-holds for the temple of
7. Prasāja under Patapān dependent on¹⁹
8. Lumku. Their position as free-holds was confirmed
9. by the *rakryan* of Vungkal tihang (viz.) Pu Viravikrama.
10. The sacred temple at Prasāja under
11. Patapān dependent on Lumku shall forsooth
12. possess them. Moreover, it is the authority over their destiny and
(over)
13. all sorts of good and bad incidents (which may occur in them).
Further.....

VERSO

1. (the temple) at Prasāja has the sole manorial rights over them.....
2. was ordained (and)...confirmed by *rakryan*.....
3.in connexion with the status of the two free-hold villages
4. at Kāṇḍangan and at Ehijo.....
5.the *rāma*(-s) of the village of Vungkal Tpat shall give as dues (?)
6.of Ehijo (shall give) silver.....
7.1 each year.....
8.

FOOTNOTES

1. Rouffaer (*Notulen*, 1909, p. LXXVIII) conjectured it to be derived from Candi Ijo.
2. Rapp., 1911, p. 57. For earlier literature, see references in Verbeek, *Oudheden*, pp. 164-167.
3. Rapp., *op. cil.*
4. Catalogue Groeneveldt, p. 378.
5. BEFEO 46 (1952) p. 49. Previously the śaka year was read as 848 by some scholars.
6. Skt. : bhādrapa²⁰.

7. Skt. : ^ovāra.
8. Skt. : svāti^o.
9. Skt. : ^otipāta
10. Read : ^otak.
11. The duplication of the consonant deserves attention.
12. Read : ya.
13. Read : makapu^o.
14. The correct Skt. form is : ^oṇa.
15. pāng^o [k]
16. Read : ^otahun
17. A Mal.-Polynesian day of the six-day week.
18. A Mal.-Polynesian day of the five-day week.
19. See note over this word by de Casparis, *op. cit.* p. 225 f.n. 59.

LXX

COPPER-PLATES OF MANTYĀSIḤ I
(KĒDU) 829 ŚAKA

The find-spot of these copper-plates is not known, but within the memory of people still living they belonged to Solo. As a matter of fact, they were in the possession of one of the *pangerans* of Solo. At present, the plates are preserved in the Srivēdari Museum. The two plates on which this inscription has been incised measure 49.3×22.2 c.m. across the centre. They are slightly curved in the corners. The inscription is beautifully engraved in Old-Javanese script of Central Java, having 15 lines of writing in the first plate and 23 in the second. It is also a remarkable fact that the text of this inscription has almost literal agreement with two other inscriptions already published, viz., OJ 0 nos. XXVII and CVIII, which follow our edition of this inscription. Indeed, the first eight lines of this inscription have agreement with OJ 0 XXVII, while the remaining portion from line twelve has agreement with OJ 0 CVIII. As the record under review is well-preserved, it is possible to control the faulty text of the other two records with its help¹.

The inscription is of great importance for the history of Central Java. It continues the genealogy of king Sañjaya of the Canggal inscription and presents a dynastic list of Matarām kings with Sañjaya at its head. The inscription records that king Dharmmodaya mahāśambhu rewarded a free-hold to the united body of the *patih*-s of Mantyāsiḥ to serve as a 'rotation-property' among them and their relatives, to each for three years, in recognition of their services during the king's marriage festivities, their devotion to some deities and for their protecting the village of Kuning (-Kagunturan) in times of danger. The edict was issued in 829 Śaka. According to Dāmais², the date correspond to 11th April, 907 A.D.

The transcription of this record has been published with an elaborate introduction by Dr. Stutterheim in *TBG*, 67, pp. 172-215. The first few lines have also been transcribed by Damais in *BEFEO* 47 (1955) pp. 46-47.

TEXT

- A.1. || ० || svasti śakavars̄atita 829 eaitramāsa. tithi ekādaśī³ kṛṣṇapakṣa, tu. u. śa. vāra. pūrvvabhadravādanakṣatra.⁴ ajapādadevatā.⁵ indrayoga. tatkāla ājñā⁶ śri mahārāja rakai vatukura dyah balitung śri dha
2. rmmodaya mahāśambhu. umingsor i rakarayān mapatiḥ i hino. halu. sirikan. vka. halaran. tiruan. palarhyang. manghūri. vadihat. makudur. kumonakannikanang vanua i mantyāsiḥ viniḥ ni savahnya satū. muang a
3. lasnya i muṇḍuan. i kayu pañjang. muang pomahan ing kuning vanua kagunturan pasavahanya ri vunut kvaiḥ ni viniḥnya satū hamat 18 hop savah kanayakān. muang alasnya i susundara. i wukir sumving. kapua va
4. tak patapān. sinusuk sīmā kapatihana. paknānya pagantyagantyana nikanang patih mantyāsiḥ sānak lavasanya tlung tahun sovang. kvaiḥ nikanang patih sapuṇḍuh pu sna rāma ni ananta. pu kolā rama ni dīṇi. pu puñjēng
5. rama ni udal. pu karā rama ni labdha. pu sudraka rama ni kayut piñḍa prāṇa 5 samangkana kvaiḥ nikanang patih inanugrahān muang kinon ta ya matūta sānak || sambandhanyan inanugrahān sangkā yan makvaiḥ buatthaji⁷
6. inivonya i śri mahārāja. kāla ni varangan haji. lain sangke kapūjān bhaṭṭāra i malangkuśvara. ing pūteśvara. i kutusan. i śilābhedeśvara. i tuleśvara. ing prativarṣa. muang sangkā yan antarālīka kataku
7. tan ikanang vanua ing kuning. sinarabhārānta ikanang patih rumaksā ikanang havān. nahan matang yan iṇanugrahākan⁸ nikanang vanva kāliḥ irikanang patih || kunang parṇahāhanya⁹ tan katamāna de sang pangkur tavān tirip. muang sa
8. prakāra ning mangilala drabya haji. kring. paḍam apuy. tapa haji. airhaji. rataji. makalangkang. mangrumbai. manimpiki.¹⁰ manghūri. limus galuh. sainbal paranakan. kdi. vidu. mangidung. hulun haji. mamrasi. ityaivamādi tan hana deyan

9. tumamā iriya. kunang yan vuara sukhaduhkhanaya ikanang patih mantyāsiḥ atah pramāṇā iriya || mangasōakan¹¹ nikanang patih pasēk pasēk i tañḍa rakarayān savyavasthā ning manusuk sīmā. yathān yan mapagčha dlāha ning dlāha
10. rakryān mapatiḥ i hino mahāmantri śrī daksottama bāhubajra pratipakṣakṣaya. inangsāan¹² mas su 1 mā 4 vdihan gañjar pātra sisi yu 1 rakryān halu pu vīravikrama. rakryān sirikan pu variga samaravikrā
11. nta. vka pu kutak bhāsvara. samgat tiruan pu śivāstra. samgat momahumah mamrata pu uttara. kapua inangsāan¹³ mas su 1 vdihan kalyāga yu 1 sovang sovang || halaran pu kivīng. palarhyang pu puñjēng. dalinan pu mangu
12. sō mangbūri pu cakra. vadihatī pu ḍapit. makudur pu samvrada. kapua inangsōan¹⁴ mas mā 8 vdihan rangga yu 1 sovang sovang || rakryān mavanua dyah talēs vinaiḥ¹⁵ mas su 5 vdihan rangga yu 1 rakryān anakvi dyah vraijan
13. vinaiḥ mas su 2 kain blaḥ || juru i ayam tēas rúa mirahmirah pu rayung vanua i mirahmirah vatak ayam tēas. marangkapi halaran pu dhanada vanua i pangḍamuan sīma ayam tēas || juru i makudur rúa
14. paṭalēsan pu vīryya vanua i vadung poḥ vatak pangkur poḥ. marangkapi vavaha pu jayanta vanua i katangguhan vatēk hamēas. kapua vinaiḥ mas mā 4 vdihan rangga yu 1 sovang sovang || ayam tēas luma
15. ku manusuk. pu vraijan vanua i pañḍamuan sīma vadihatī. i makudur sang varingin vanua i sumangka vatak kalung barak.¹⁶ i tiruan sang patūrgan vanua ing kabikuan ing vdi tañḍahaji punggul. juru ning vadvā rarai i pata
16. pān pu krṣṇa vanua i sumangka vatak tangkil sugih kapua vinaiḥ mas mā 4 vdihan rangga yu 1 sovang sovang || sang juru i patapān matañḍa pu scma. juru ning lampuran rakai pipil. juru ning kalula sang nirmala. juru ning mangrakat
17. sang manobhava. vinaiḥ pirak. dhā 1. kavaibhanarira¹⁷ || patih kayumvungan irikāṅg kāla rake erēḍo rama ni kapur. sukun sang gambhira rama ni duđu. air varangan si dāha rama ni surasti. vahuta ptir si draviča rama ni laghava. pañḍa

18. kyan si tajak rama ni giliran kapua vinaiḥ mas mā 4 vdihan rangga yu 1 sovang sovang || vahuta lampuran si sañjaya rama ni pavaka. pañḍakyan si tañḍa rama ni narā. kapua vinaiḥ pirak mā 8 vdihan rangga yu 1 sovang so
19. vang || parujar ning patih kayumvungan si harus rama ni kudu. sukun si vatu rama ni vīryyan. air barangān si viśala. kapua vinaiḥ pirak mā 5 vdihan rangga yu 1 sovang sovang. kalima ing ptir si vujuk rama ni nakula. juru si ja
20. na rama ni śuddha. i pañḍakyan si mandon rama ni sonde. samval si pingul rama ni madhava. kapua vinaiḥ pirak mā 4 vdihan rangga yu 1 sovang sovang || rāma i tpi siring irikāṅg kāla. i muṇḍuān gusti si guvi rama ni krami. i
21. haji huma gusti si hivā || i tulang air gusti si palarasān rama ni bāhu || i varingin gusti si varingin rama ni ungēn || i kayu hasam gusti si vujil rama ni grak || i pragaluḥ gusti si mni rama ni bhasita samval || i vuru
22. t vinkas sang mamva rama ni dhanañjaya || i tiruan vinkas si lvar rama ni sutiṣṇa || ri air hulu si kidut rama ni karṇi || i sulang kuning vinkas si kudha rama ni dhidhi || i langka tañjung vinkas si sahing rama ni tamui || i samalagi si ta
23. rā || i vungkal tajam vinkas si antara rama ni jutē || i hampran¹⁸ kalima si ina rama ni bānā || i kasugihan vinkas si hayu || i puhunan vinkas si pavā rama ni sumingkar || i praktaha vinkas si mangayuh rama ni sangkān || i val¹⁹
24. atan vinkas si tirip rama ni loka || i turayun i sor vinkas si guta. i ruhur si vahi || i kalañḍingan vinkas si banua || i kdu kalima si dharmma || i pamañḍyan vinkas si siga rama ni vipula || i tpusan vinkas
25. si aja rama ni klyān || ikā ta kabaiḥ kapua vinaiḥ pasēk pasēk²⁰ pirak mā (2) vdihan rangga yu 1 sovang sovang²¹ || vidu si majadut. matapukan si barubuḥ. juru pañḍahi si nañja. magañḍing si krṣṇi. rāvañahasta si
- B. 1. mandal kapua vinaiḥ pirak mā 2²² vdihan hlai 1 sovang sovang || mangla si kirāta rama ni bhāśitā. muang si butir. mavuai si busū raira ni garagasi. muang si rubiḥ kapua vinaiḥ pirak mā 2 sovang²³ sovang || sapra

2. kāra ni saji sang makudur ing maṇḍala i nmas piṇḍa pāmasanya su 2 mā ku 4²⁴ i sampun ning mavaiḥ pasēk pasēk manaḍah sang vahuta hyang kudur. muang vadvā rakryān sang pinakapangurang. muang patih vahuta rāma i tpi
3. siring kabaiḥ || lvir ning tinadah haḍangan. vōk. kidang. vōlus. ginaway samenaka. muang saprakāra ning harang harang deng hasin. deng hañang. deng tarung. muang hurang halahala hantrīni²⁵ || i sampun ning manaḍah mangdiri sang makudu
4. r lumkas manapate²⁶. mamantingakan hantrīni. manavurakan havu. manetek hayam. i harēpan vadvā rakryān muang patih vahuta rāma tpi siring kabaiḥ²⁷ || ling nirarpanapate²⁸ || indah kamung hyang pūrvva. da
5. kṣīṇa. paścima. uttara. sakvaiḥ ta hyang i ruhur i sor. ing maddhya³⁹ tasak lagi lagi. sumpah lēmih³⁰ palar. i panglilir, i tinghal ta. nihannaku sumavak kita. nihannaku sumangguḥ kita. nihannaku³¹ lumamun kita a
6. ku tat³² sinangguh. aku tak linamun. tan kumuā linganta. sinavakku kita kabaiḥ. sinangguhku kita kabaiḥ. linamunku kita kabaiḥ tāhiniyakanku. ko pamunguan. si mning hulun si kiṇḍang jual. si pakavakan. ta
7. sak rāhyang ta rumuhun. sirangbāsa ing vanua. sang mangdyān³³ kahyangan. sang magavai kaḍatvan. sang magalagah pomahan. sang tumanggōng susuk. sang tumkeng vanua gaṇa kadi laṇḍapnyān pakaśapatha kamu. rāhyang
8. ta rumuhun. ri mḍang. ri poḥ pitu. rakai matarām. sang ratu sañjaya. śrī mahārāja rakai panangkaran. śrī mahārāja rakai panunggalan. śrī mahārāja rakai varak. śrī mahārāja rakai garung śrī mahārāja rakai pikatan
9. śrī mahārāja rakai kayuvangi. śrī mahārāja rakai vatu humalang. lviha sangkārikā laṇḍapan yān pakaśapatha śrī mahārāja rakai vatukura dyah dharmmodaya mahāśambhu. ikaing patih vahuta nāyaka lampuran. muang
10. rāma tpi siring kalang gusti variga vinkas kalima rāma maratā rare matuha manvam. kapua tumohana tpiṭnya kyan alang alang bhaktinya. kyan ulahulaha ikaing sīma. pati yan anyāya. deyanyā i patiya. te pano

11. liha i vuntat. te tinghala i likuran. apan hana rakarayān mapatiḥ vlahan makudur tuhu manguyut umaraha kamu i denyān pamatiḥ deyanyā i patiya tarung ryyādagan³⁴. tampyal ing paluguhan. sang tākan
12. i likurēn. kaḍavuh tēhēr tutulī tuṇḍunya. sivak hułunya. kakō gulunya. valtaḥ pahungnya. rantan usūṣya. duḍuk hatinya. pangan dagingnya. inum rāhnya. te patuaddakna ya. te patinggēkna ya. te pākara
13. kna ya. te paśeṣākna ya. pangan tihēr³⁵ pēpēdakan. vkašakan havu kerir. yānangvang umulahulah ikaing sīma sinusuk ning kudur || indah kamung hyang hayam tulihulih kavuitanyā. vulun pilih sara
14. nolu mirik tuhān vnang. hantlū ko tan kagulih. tumitik ko tan vūkan. mangliheng ko ring lēsung tan palu kong manutu. tan katibāna halu. manglingai ko ring tgal tan samva kong ulung ulung. tan sikap kong ala
15. palap. matuhapuako. apan dinening hyang pangrāha śapaṭha. pamēṣēṅgēta. tasak lagilagi sumpah lēmēh palar umati yānangvang umulahulah ikaing sīma sinusuk ning kudur || tasmāt kabuatananya kadyāgā³⁶
16. nika nang hayam. mati tanpa kasangkān. mati tanpa vacu bratan. mati huvus mamangan manginum. mangkana hamēngana nikānang vang umulahulah ikaing sīma sinusuk ning kudur || tasmāt kabuataknanya kadyāgānika³⁷
17. nang hantlūvung. tan valuy i lvirnya. mangkana hamēngana nikānang vang lvir ikaing sīma sinusuk ning kudur || indah kamung hyang nīla kamung hyang apuy. kadi lvirnya itunu ikaing vatang kayu saka gögāngan³⁷. te patōnggrē
18. akna ya. te pākarakna ya. te paśeṣākna³⁸ ya. pangan tihēr³⁹ pēpēdakan. vkašakan. havu kairir. mangkana hamēngana nikānangngvang lvir ikaing sīma sinusuk ning kudur || indah kamung hyang mangalū. kamung hyang ta
19. ḥāḍang lvaḥ kamung hyang ulāsarpa. kamung hyang vadung sang hyang. ikai matang yan vinang manginuyutan. umati yanangvang umulahulah ikeng sīma sinusuk ning kudur. yan umaraya ing lvaḥ ana vuḥaya mangalū sumanghapaya. sumilamaknaya.

20. rahayun mati kapisan mavūka⁴⁰ tan tmu angsama. yānangvāng umulahulah ikaing sima. yan umaraya ning alas hana ulā umatukaya. rahayun mati kapisan mavūka tan. tmu angsama yānangvāng umulahulah ikaing sima
21. pinaduluran vadva rakryān sinusuk ning kudur || i sampun yan mangkana umuvah ya i ronya. nahan cihnā yan mapagēh ikanang vanua i mantyāsiḥ mvang ing kuning kagunturan inanugrāhākan rikanang patih mantyā
22. siḥ sima kapatihana. yāpuan hana umulahulaya dlāha ning dlāha. muang ya tan anggā ikanang patih magantyagantya sānak⁴¹ pañcamahāpātaka pangguhanya⁴². matang ya kayatnākuantā soni nikaing prāśasti⁴³ yathā
23. nya svasthā || panggāgan ring pasuktan i rakryān mavanva pirak kā 1 ivak ring pannay⁴⁴ tujung hijo bakul pajuru pirak dhā 4 || likhita citrālekha i valaing punta tarka || tha ||⁴⁵

TRANSLATION

- A.1. || 0 || Hail ; The Śaka year expired, 829, the month of Caitra, eleventh day of the dark half of the month, *tunglat*⁴⁶, *umanis*⁴⁷, Saturday, (while) the lunar mansion Pūrvabhādrapada (stood under) the deity Ajaikapāda, (during) the conjunction of Indra. That is the time (when) the orders of the illustrious great king, the *raka* of Vatukura, *dyah* Balitung, H.M. Dharmmodaya
2. mahāśambhu, were communicated to the *rakarayān mapatih*-s of Hino, Halu, Sirikan, Vka, Halaran, Tiruan, Palarhyang, Manghūri, Vadihati, Makudur, ordaining that the village at Mantyāsiḥ shall be recipient of *savah*-fields of the same and the
3. forests at Muṇḍuan (and) at Kayu pañjang along with dwelling places. The village of Kuning Kagunturan shall be in possession of the *savah*-fields of Vunut. The amount of the granted (lands) for the same is *homat* 18, all the *savah*-fields of the united body of the *nāyaka*-s and the forests at Susuṇḍara (and) at the mount of Sumving⁴⁸. All are under

4. Patapān. (These) were marked out into a free-hold for the united body of the *patih*-s to serve as a 'rotation-property' among the *patih*-s of Mantyāsiḥ (and their) relatives, to each for three years⁴⁹. The number of the *patih*-s in full (?) are : *Pu Sna*⁵⁰ (who is) the father of Ananta, *Pu Kolā* (who is) the father of *Dīni*, *Pu Puñjēng* (who is) the
5. father of Udal, *Pu Karā* (who is) the father of Labdha, *Pu Sudraka* (who is) the father of Kayut, in all 5 persons. Such is the number of the *patih*-s who were favoured with privileges and were charged to prevail upon (their) relatives (in respect of the above-mentioned proposal). || The occasion of their being (so) favoured arose from the amount of royal obligations⁵¹
6. they discharged for the illustrious great king at the time of the royal wedding, as also for (their) worshipping the deities of Malangkuśvara⁵², of Pūteśvara⁵³, of Kutusan⁵⁴, of Śilābhedeśvara, of Tuleśvara, in each year, and also for (their) saving from
7. fear the village of Kuning (-kagunturan) (when) these *patih*(s) were charged to protect (its) road⁵⁵. That is the reason why both the villages were given to the *patih*-s as a token of favour. || Moreover, the position of them (is that they) cannot be trod upon by *sang pangkur*, *tarān*, *tirip* and all sorts
8. of 'collectors of royal taxes', *kring*, *paḍam apuy*, *tapahaji*, *airhaji*, *rataji*⁵⁶, *makalangkang*, *mangrumbai*, *manimpiki*, *manghūri*, *limus galuh*, *sambal*, *paranakan*, *kđi*, *vidu*, *mangidung*, *hulun haji*, *mamrēsi*, and so forth. There is no reason for
9. them to tread upon these (villages). Moreover, if there occur good and bad incidents (in these places), the *patih*-s of Mantyāsiḥ shall have sole control over them. || The *patih*-s (of Mantyāsiḥ) (then) presented gifts in ample measure to the *tanda rakarayān*(s) according to the custom of marking out a free-hold, so that this (free-hold) may be confirmed for the remotest future (i.e., for ages).
10. (Thus) the *rakryān mapatih* of Hino : the *mahāmantri* (viz.) the illustrious Dakṣottama bāhubajrapratipakṣakṣaya received gold 1 *suvarṇa* 4 *māṣa* (and) *gañjar pātra* *sisi*-cloth 1 set. The *rakryān* Halu (viz.) *Pu Viravikrama*, the *rakryān* Sirikan (viz.) *Pu Variga samaravikrānta*,

11. (the *rakryān*) *Vka* (viz.) *Pu Kutak bhāsvara*, the *samgat* *Tiruan* (viz.) *Pu Śivāstra*, the *samgat momahumah* (of) *Mamrata* (viz.) *Pu Uttara*⁵⁷ : all received gold 1 *suvarṇa* (and) *Kalyāga*-cloth 1 set, each in particular. || The *halaran* (viz.) *Pu Kiving*, the *palarhyang* (viz.) *Pu Puñjēng*, the *dalinan* (viz.) *Pu Mangusō*,
12. the *manghūri* (viz.) *Pu Cakra*, the *vadihati* (viz.) *Pu Ḟapit*, the *makudur* (viz.) *Pu Samvrada* : all received gold 8 *māṣa* (and) coloured cloth 1 set, each in particular. || The *rakryān mavanua*⁵⁸ (viz.) *dyah* *Talēs* received gold 5 *suvarṇa* (and) coloured cloth 1 set. The wife of the *rakryān* (viz.) *dyah* *Vraiyan*
13. received gold 2 *suvarṇa* (and) a piece of skirt. || The two *juru*-s of *ayam tēas*⁵⁹ : the *mirahmirah* (viz.) *Pu Rayung*⁶⁰ of the village of *Mirahmirah* under *ayam tēas* (and) the *ma(n)rangkapi halaran* (viz.) *Pu Dhanada* of the village of *Pangḍamuan* (which is) a free-hold (under) *ayam tēas* ; || the two *juru*-s of *makudur* :
14. *patalēsan*⁶¹ (viz.) *Pu Viryya⁶² of the village of *Vadung poh* under *Pangkur poh* (and) the *ma(n)rangkapi vavaha*⁶¹ (viz.) *Pu Jayanta* of the village of *Katangguhan* under *Hamēas* : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. ||*
15. The *lumaku manusuk* of *ayam tēas* (viz.) *Pu Vraiyan* of the village of *Panḍamuan* (which is) a free-hold (under) the *Vadihati* ; (the *lumaku manusuk*) of the *makudur* (viz.) *sang* *Varingin* of the village of *Sumangka* under *Kalung barak* ; (the *lumaku manusuk*) of *tiruan* (viz.) *Sang Patūgan* of the village of the cloister⁶³ in *Vdi* (under) *Tadahaji* (of) *Punggul* ; the *juru* of the *Vadea rarai* of *Patapān*
16. (viz.) *Pu Kṛṣṇa* of the village of *Sumangka* under *Tangkil sugih*⁶⁴ : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. || *Sang* *juru* of *Patapān*, the *matāṅda* (viz.) *Pu Soma*, the *juru* of *Lampuran*, the *raka* of *Pipil*, the *juru* of *Kalula* (viz.) *Sang Nirmala*, the *juru* of *Mangrakat* (viz.)
17. *Sang Manobhava*, received silver 1 *dharana*, all together. || The *patih* of *Kayumvungan*⁶⁵ of this time (namely ?) the *raka* of *Enđo* (who is) the father of *Kapur*, (the *patih* of ?) *Sukun*⁶⁶ (viz.) *Sang Gambhira* (who is) the father of *Dudu*, (the *patih* of ?) *Air Varangan* (viz.) *Si Daha* (who is) the father of *Surasti*, the *vahuta* of *Ptir* (viz.) *Si Dravida*⁶⁷ (who is) the father of *Laghava*, (the *vahuta* of ?)

18. *Panḍakyan* (viz.) *Si Tajak* (who is) the father of *Giliran* : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. || The *vahuta* of *Lampuran* (viz.) *Si Sañjaya* (who is) the father of *Pavaka*, (the *vahuta* of ?) *Panḍakyan* (viz.) *Si Tañḍa* (who is) the father of *Narā* : all received silver 8 *māṣa* (and) coloured cloth 1 set,
19. each in particular. || The *parujar* of the *patih* of *Kayumvungan* (viz.) *Si Harus* (who is) the father of *Kudu*, (the *parujar* of the *patih* of) *Sukun*⁶⁸ (viz.) *Si Vatu* (who is) the father of *Viryyan*, (the *parujar* of the *patih* of) *Air barangan* (viz.) *Si Viśala* : all received silver 5 *māṣa* (and) coloured cloth 1 set, each in particular. The *kalima* of *Ptir* (viz.) *Si Vujuk* (who is) the father of *Nakula*, the *juru* (viz.) *Si Jana*
20. (who is) the father of *Śuddha*, (the *juru*) of *Panḍakyan* (viz.) *Si Mandon* (who is) the father of *Sonde*, the (*juru* of ?) *Samval* (viz.) *Si Pingul*⁶⁹ (who is) the father of *Madhava* : all received silver 4 *māṣa* (and) coloured cloth 1 set, each in particular. || The *rāma*-s of neighbouring places of this time (viz.) : (the *rāma*) of *Munḍuān* (who is) the *gusti* (named) *Si Guvi*, father of *Krami* ; (the *rāma*) of
21. *Haji huma* (who is) the *gusti* (named) *Si Hivā* ; || (the *rāma*) of *Tulang air* (who is) the *gusti* (named) *Si Palarasān*, father of *Bāhu* ; || (the *rāma*) of *Varingin* (who is) the *gusti* (named) *Si Varingin*, father of *Ungēn* ; || (the *rāma*) of *Kayu hasam* (who is) the *gusti* (named) *Si Vujil*, father of *Grak* ; || (the *rāma*) of *Pragaluh* (who is) the *gusti* (named) *Si Mni*, father of *Bhasita* (and) *Samval*⁷⁰ ; || (the *rāma*) of *Vurut*
22. (who is) the *Vinkas* (named) *Sang Mamva*, father of *Dhanañjaya*⁷¹ ; (the *rāma*) of *Tiruan* (who is) the *vinkas* (named) *Si Lvar*, father of *Sutiṣṇa* ; || (the *rāma*) of *Air hulu* (who is) *Si Kidut*, father of *Karṇi* ; || (the *rāma*) of *Sulang Kuning* (who is) the *vinkas* (named) *Si Kudha*, father of *Dhidhi* ; || (the *rāma*) of *Langkat-tañjung* (who is) the *vinkas* (named) *Si Sahing*, father of *Tamui* ; || (the *rāma*) of *Samalagi* (named) *Si Tarā*, ||
23. (the *rāma*) of *Vungkal tajam* (who is) the *vinkas* (named) *Si Antara*, father of *Jutē* ; || (the *rāma*) of *Hampran* (who is) the *kalima* (named) *Si Ina*, father of *Bānā* ; || (the *rāma*) of *Kasugihan* (who is) the *vinkas*

(named) Si Hayu ; || (the *rāma*) of Puhunan (who is) the *vinkas* (named) Si Pavā, father of Sumingkar ; || (the *rāma*) of Praktaha (who is) the *vinkas* (named) Si Margayuh, father of Sangkān ; || (the *rāma*) of Vaatan⁷²

24. (who is) the *vinkas* (named) Si Tirip, father of Loka ; || (the *rāma*) of Turayun in Sor (who is) the *vinkas* (named) Si Guta ; (the *rāma*) of Ruhur (named) Si Vahi ; || (the *rāma*) of Kalanḍingan (who is) the *vinkas* (named) Si Banua ; || (the *rāma*) of Kēdu (who is) the *kalima* (named) Si Dharmma ; || (the *rāma*) of Pamaṇḍyan (who is) the *vinkas* (named) Si Siga, father of Vipula ; || (the *rāma*) of Tpusan (who is) the *vinkas* (named)⁷³
25. Si Aja, father of Klyān. All of them similarly received in ample measure silver (2) *māṣa* (and) coloured cloth 1 set, each in particular. || The *vidu* (viz.) Si Majadut, the *matapukan*⁷⁴ (viz.) Si Barubuh, the *juru paḍahi* (viz.) Si Nañja, the *maganḍing*⁷⁵ (viz.) Si Kr̥ṣṇī, the *rāvanahasta*⁷⁶ (viz.) Si
- B.1. Mandal : all (of them) received silver 2 *māṣa* (and) 1 piece of cloth, each in particular. || The *mangla* (viz.) Si Kirāta (who is) the father of Bhāśitā and Si Butir, the *mauvai* (viz.) Si Basū (who is) the father of Garagasi and Si Rubih : all (of them) received silver 2 *māṣa*, each in particular. || (For) all
2. sorts of *saji*-offerings for *sang makudur* within the sacred circle (*maṇḍala*) : the total amount of gold (given) is of the monetary value of gold 2 *māṣa*, 4 *kupang*. After the completion of giving away in abundance, *sang vahuta hyang* (of the) *kudur* and subordinate staff, the *rakryān-s*⁷⁷, the united body of the *pangurang-s*, *patih-s*, *vahuta-s* and *rama-s*⁷⁸ of neighbouring places took food. ||
3. All of them were fed with (dishes of) buffaloes, boars, deer, goats which were sufficiently served along with all sorts of *harang-harang*⁷⁹, dry salted meat, dry meat of *hañang*⁷⁹, dry meat of *tarung*⁷⁹, also cray-fish, *halahala* and eggs. || After the completion of eating, stood up *sang makudur*.
4. He began to utter oath, break the egg into pieces, scatter ashes, and cut off (the neck of) the hen, in the presence of the *vadwas* of the *rakryān-s* and the *patih-s*, *vahuta-s* and all the *rama-s* of neighbouring places. || The words of his oath were : || "Be gracious, you gods (of the) east, south,

5. west, north, all gods of the zenith, of the nether-world (and) of the centre, also the dead beings of earlier times ! Curse in aversion, so that (this free-hold) may be inherited and looked after (by the united body of the *patih-s* and their relatives) ! So I invoke thee, so I think of thee, so I warn (?)⁸⁰ thee.
6. (Thereby) I may not⁸¹ be held responsible (for any evil occurrence of this place) : I may not be warned (?) (and) may not at all (be reproached) by your words ! You are all (therefore) invoked by me, you are all (therefore) thought of by me, you are all (therefore) warned (?) by me. This is affirmed by me. You all (gods) ! Protect me now (and) those who are formless (?) in the light⁸², those who are incarnate⁸³, and
7. (those) dead (and) deified beings of earlier times who have lived in villages, erected (?)⁸⁴ temples, built *Kratons*, made dwelling-houses with *galagah*-reeds, arranged the fight (of cocks and boars) in the foundation-regions, arrived in villages like demi-gods (*gaṇa kadi*) rushing through the ways of the firmament ! You deified beings
8. of earlier times from Médang, from Poh pitu⁸⁵ (viz.) the *raka* of Matarām⁸⁶ (such as) king Sañjaya⁸⁷, the illustrious great king (who is) the *raka* of Panangkaran,⁸⁸ the illustrious great king (who is) the *raka* of Panunggalan⁸⁹, the illustrious great king (who is) the *raka* of Varak⁹⁰, the illustrious great king (who is) the *raka* of Garung⁹¹, the illustrious great king (who is) the *raka* of Pikatan,
9. the illustrious great king (who is) the *raka* of Kayuvangi⁹², the illustrious great king (who is) the *raka* of Vatu humalang⁹³, (and the persons) remaining outside those who rush through the ways of the firmament⁹⁴ (viz.) the illustrious great king (who is) the *raka* of Vatukura (named) *dyah* Dharmmodaya mahāśambhu, the *patih-s*, the *vahuta-s*, the *nāyaka-s*, the *lamburan-s*⁹⁵ and
10. the *rama-s* of neighbouring places (viz.) the *kalang-s*, the *gusti-s*, the *variga-s*, the *vinkas-es*, the *kalima-s*, the *rāma marata-s*⁹⁶, the lads, the old, the young, all ! Defend the fixity of it (i.e., the free-hold) when anybody doubts its steadfastness. When⁹⁷ anybody disturbs the free-hold, he may be killed for his unrighteous conduct. The method of his death may be (such) that he may not (find time to) turn

11. behind, (he may) not (find time to) look behind ! Because, there are the *rakarayān mapatiḥ-s*, the *ilahan*, the accomplished *makudur* (and) the *tuha manguyut* who invoked you to bring about (his) death. The method of (his) death is to be (such) that he may be struck on the left side (?), he may be beaten
12. on the backside. He may thereupon be attacked (so that) his forehead may be smashed, his head may be split open, his neck may be strangled (?)⁹⁸, his voice may be choked up (?), his intestines may be rooted out, his heart may be drawn out, his flesh may be eaten up, his blood may be drunk up. He may not find rest (?), he may not remain still (?), he may not have
13. any shape, he may not leave any vestiges (behind), he may be burnt⁹⁹ and then trampled down. Lastly, his ashes may be blown away ! (These happen) when a man disturbs the free-hold that has been marked out by the *kudur*. || Be gracious, you sacred hens¹⁰⁰ ! Their troubles (?) may return !...¹⁰¹
14. ... ! Eggs, you may not...¹⁰¹ ! *Tumitik*¹⁰², you may not make *amok* ! *Manghileng* (?), you may not strike the tired ones ! You *manutu* (?)¹⁰³, the clubs may not be thrown down ! *Manglingai* (?), you may not patrol (?) in the field ! You *ulung ulung*, without effort you
15. may seize (though) you are old ! Because, these are caused by the punishing curse for revenge (?). Moreover, the dead beings of earlier times ! Curse in aversion, so that death may befall the person who disturbs the free-hold that has been marked out by the *kudur*. || As the result of his deeds, may (his fate be) like that
16. of the hen, he may die without any reason, he may die without making purificatory rites (?), he may die after eating and drinking ! Such is the full discomfiture of the person who disturbs the free-hold that has been marked out by the *kudur*. || As the result of his deeds, may (his fate be) like
17. that of the (broken) shell of the egg that cannot return to its (original) form ! Such is the discomfiture of the person who destroys the free-hold that has been marked out by the *kudur*. || Be gracious, you spirits of the fire¹⁰⁴, you all spirits of the fire ! Just¹⁰⁵ as all of them burn down logs of wood, all together, steadfastly, (so, like these logs,) he may not leave any trace,

18. he may not retain any shape, he may not leave any vestiges (behind) : he may be scorched, then trampled, and lastly his ashes may be blown away ! Such is the discomfiture of the person who destroys the free-hold that has been marked out by the *kudur*. || Be gracious, you deities (viz.) *mangalū-s*¹⁰⁶, you deities (viz.)
19. *tanḍang-s*¹⁰⁷ of rivers, you deities (viz.) snakes, you deities (over) axes ! (Oh) gods ! These are the reasons why persons should be submitted to aversion (regarding this free-hold). Dies the man who disturbs the free-hold that has been marked out by the *kudur*. (Thus), when he goes to the river, there are crocodiles and *mangalū-s* to bite him : he may be dragged down (into the water),
20. thoroughly killed and destroyed by being furiously attacked without (his) experiencing respite. If that person disturbs the free-hold, (then), as he goes to the forest, there may be snakes to bite him : he may be thoroughly killed and destroyed by being furiously attacked without (his) experiencing respite. (Such is his fate) when that person disturbs the free-hold
21. that has been marked out by the *kudur* who was accompanied by the subordinate staff (and the) *rakryān-s*. After the completion of such (proceedings), there were moreover (engraved) on their (lontar) leaves such marks that (henceforward) are confirmed the villages at Mantyāsiḥ and at Kuning Kagunturan¹⁰⁸ which were bestowed as a token of favour on the *patih-s* of Mantyāsiḥ,
22. (and that) the free-hold belongs to the united body of the *patih-s*. If there be still any person to disturb this (free-hold) up to remotest future and to oppose the *patih-s* and (their) relatives, succeeding by turns (of three years), he may experience the five great sins ! (That is) the reason why the contents of this edict have to be taken care of
23. for their well-being. For cooking with chopped fuels¹⁰⁹, to the *rakryān mavanva* (were given) silver 1 *kati*, fish in an earthen pot (and) green lotuses (in a)¹¹⁰ basket. The (*pa)juru* (received) silver 4 *dharana*. (This is) written by the scribe of *Valaing* (viz.) *Punta Tarka tha*.

FOOTNOTES

1. For fuller details and references, see *TBG* 67, pp. 172-205.
2. *BEFEO* 45 (1951), pp. 23-24.
3. Skt. °śi.
4. Skt. "bhādrapada".
5. Better : ajakapā.
6. Skt. ājñā.
7. Here also the consonant has been doubled.
8. This is usually spelt as : in°.
9. *OJO* XXVII runs up to this place.
10. Elsewhere : *pabṛśi*, *pamṛṣi*, etc.
11. This is usually spelt as : °svakan or °śakan.
12. Read : °syan.
13. Read : °syan.
14. Usually : °syan or °śean.
15. Herefrom begins *OJO* CVIII.
16. This is usually spelt as : varak.
17. Read : °nira.
18. Or : hampūn [Stutterheim].
19. Read : vu [Stutterheim].
20. *OJO* CVIII has : kayānurūpa ikanang vanua makēng vinaih.
21. *OJO* CVIII has : ikanang vanua mad̄nit vinaih pirak mī 2 sovang sovang.
22. *OJO* CVIII has : pirak mī 8 after vdihan blai, which seems to be wrong.
23. *OJO* CVIII has : sovang once ; then we read : pisoraning anugraha rikang kāla patih mantyāsih sang kr̄eṣṇa rama ni ananta, muang soaraning rāma i mantyāsih kabaih pu kolā rama ni di.....pu puñjīng rama ni bahad pu kārā ramani labdha, pu tērō rama ni bisis, pu k̄cīh rama ni sni, pu māndadi, rama ni vacitā pu bikray ramani bariça.
24. 3 in 76. 7.
25. *OJO* CVIII lacks deng hasin.....hantriṇi.
26. Read : °pathē.
27. From this place to 1. B.21, the text is omitted in *OJO* CV III.
28. Read : °pathē.
29. The correct Skt. form is : *madhya*.
30. Read : lēmth.
31. The consonant has been doubled through its contamination with the following vowel.
tak ?
32. Maugadyān ?
33. The better form is : °dēg°.
34. Read : tē°.
35. This is usually spelt as °dyangga°.
36. The word has been spelt as gēgongan in the plates of Kēmbang Arum in *OV* 1925, Biji. B. (Pl. III a. 16).
37. We should have expected here : paneṣākna.
38. Read : tēh°.
39. We should have expected here : māmūka.
40. The text from muang.....jānak lacks in *OJO* CVIII.

42. *OJO* CVIII reads here : pāpa ni mati brahmaṇa vihikan mangaji 108 pāpaning mamati lamvukanyā 108 pāpani gurudrohaka, pāpani brūaghna, mangana pāpa tmū nikanang vang umulahulaḥ ikai sima.
43. Read : °asti.
44. Elsewhere : panay.
45. *OJO* CVIII lacks the text from svasthā.
46. A Mal.-Polynesian day of the six-day week.
47. A Mal.-Polynesian day of the five-day week.
48. The hills of Susuṇḍara and Sumbi(ng) are also mentioned in the *KO* II. See also *OJO*, p. 50.
49. In the Catalogus *Gcecereteldt*, p. 388, Dr. Brandes interprets the passage in a different way. He says "that the relatives of the *patih* of Mantyāsih, by turns, each during the time of three years (?), shall appear as a *patih*." My translation tallies with Stutterheim's conception of the passage.
50. Damais draws attention to this name Sēna, because it is the same as that of the father of king Sañjaya. See *BEFEO* 47 (1955), p. 47, f.n. 1. The name of Sañjaya is also found in 1. 18 below.
51. It is possible that the work demanded of them was the construction of buildings or tents which were required in Old-Javanese marriage festivities. cf. *TBG*, 67, p. 175, f.n. 5.
52. This reminds us of similar names in India and Indo-China. The names of Rājarājeśvara temple, Bhadrāśvara temple, etc., are illustrations to the point. In such cases, the first part of the name is generally derived from the name of kings connected with these temples. In the present case that appears to be doubtful, for the first part of the name may as well be the name of a place. cf. also *TBG*, 67, pp. 200-203 and f.ns.
53. The Dinaja inscription of 682 saka refers to the 'fire of Pūtikeśvara' whereover Bosch makes ela boitate comments in *TBG*, 64, pp. 231 ff., 280 ff.
54. The phrase may also mean 'eight times'. See hereover *TBG*, 67, pp. 200-203 with f.ns. and *BKI*, 92, p. 203, f.n. 1.
55. This shows that the road was not always safe. In this connexion, see *OJO* XIX-XX.
56. Apparently a class of officers or people.
57. In 70. A. 11. he is called samgat momahumaḥ mamrata pu uttara. In 72. 11, he is called samgat mamrati pu uttara, in 75. 12 Samgat momahumaḥ i pamrata puttara. The name reminds one of rakryan momahumaḥ gurumbangi pūttara mentioned in 84. 30. It would appear from above that *mamrati*=*pamrata*.
58. It is noteworthy that he receives more gold than even Dakṣa. Was it because he was possibly the lord of the village? In the distribution of gifts, he has been mentioned after the *makudur*.
59. Ayam tēas occurs as a place-name in 60.1a.6 above. The two *tuhāns* of the *vadihatī* (see above : 52.a.14 and 49.a.5) are : *miramirah* and *manrangkapi halaran*. As the two *jurus* of ayam tēas are also the same, the logical inference is that *juru*=*tuhān* and *ayam tēas*=*vadihatī*. Another interesting thing is the close connexion between official titles and geographical names.
60. He is also met with in 64.1.13 above in the same position.
61. Their functions are not known.
62. I do not find it possible to accept the interpretation of this passage by Stutterheim (*TBG*, 67, p. 181, f.n. 17), as I consider the 'of' to be left out as understood or omitted through mistake.

63. Kabikuan may also be name of a place.
64. As Sumangka has been described in the previous line as a village under Kalung barak, it is possible that *Tangkil sugih* = *kalung barak*, if, of course, both these terms refer to official titles and not place-names. It is also possible that there were two villages of the name of Sumangka.
65. A place of this name appears in *OJO VI* : 17 ; *OJO XVII* : 19.
66. As they stand in the text, they may be place-names or official titles.
67. The name, referring to S. India, is interesting.
68. cf. No. 76 : 9 for this translation.
69. Or : (of) Samval, *Si Pingul*.....
70. In 76 : 12 we have here : Samval, father of Sada.
71. The name is interesting in as much as it is one of the names of Arjuna in the *Mahābhārata*.
72. Read : *Vu*?
73. The list of rāmas here includes : gusti, vinkas and Kalima.
74. Elsewhere we find : *atapukan*.
75. The gamelan-player.
76. A class of musicians. Etymologically the term denotes a class of musicians who raise sounds (in music) by striking palms of hands. This is now done in India to mark the division of *īla* i.e. measurement of time in music. This reminds me of a relief on the walls of Borobudur where we find a man of this description in a musical party. See plate in *BKI*, 92, p. 188.
77. Or subordinate staff of the rakryāns, the united body.....
78. They seem to be distinguished from the previous category of officers. The same position is maintained in l. 4, 9-10.
79. These are names of animals.
80. That is the Malay meaning of the word.
81. I suppose *tak* for *tat*.
82. I suppose that *jual* = *juval(a)*. Thereby the atmosphere may be intended.
83. *Si Kandang jual* and *Si Pakavakan* may also be the name of persons, but this appears to be less acceptable.
84. According as we consider the root to be *Adi* or *Adi*, the meaning will respectively be : begin (construction) and adorn, but in these cases we should expect : *mangadyān*.
85. Dr. Stutterheim considers (*TBG*, 67, p. 191 and f. n. 41) it to be possible that each king founded a new *kraton* and that in Poh pitu we see seven Poh-s of the seven kings after Sañjaya, the king of Mēdang in Matarām. cf. l. 7 above where reference has been made to the building of *kratons*. Stutterheim interprets the Chinese information regarding the transfer of the *kraton* to the east in an original way and says that this *kraton*-foundation was in the self-same land, at any rate, in the same kingdom. He has also drawn up a list of Poh-s (*op. cit.*, p. 183, f.n. 27), but it is difficult to say how many of them, if at all, can be considered relevant to the present case. It is probable, though, that over each poh stood a *raka* and that these poh-s were located at Panangkaran, Panunggalan, Varak, Garung, Pikatan, Kayuvangi and *Vatu humalang*, whereverover the *raka*s were the seven illustrious deceased kings.
86. On the geographical problems connected with Mēdang and Matarām, see Stutterheim in *Djawa*, 1926, pp. 129 ff. ; *TBG*, 67, pp. 190 ff. ; and Krom in *Geschiedenis*, pp. 168-171.

87. He has been identified with the king of that name appearing in the Canggal inscription of 654 Śaka.
88. He is no other than *Panamkarana* of the Kalasan inscription of 703 Śaka.
89. He has not yet been identified. In *KO IX* from 808 Śaka we find a place of the name of Panunggalan.
90. He has not also been identified. See however Stutterheim in *TBG*, 67, p. 195.
91. He cannot also be satisfactorily identified. Dr. Krom (*Geschiedenis*, p. 156) thinks, however, that Samarottunga of *OJO IV*, dated 746 Śaka, may be the consecration-name of *rakai* Garung or *rakai* Pikatan. See also Stutterheim, *op. cit.*, p. 195. De Casparis thinks (*op. cit.*, I, p. 125 ff) that he may be *rake* Patapān (See no. XVI above).
92. He appears to be identical with the king of that name mentioned in *KO XV* : 2 (804 Śaka) with his consecration-name of *Sajjanotsavatungga*. For fuller details, see Stutterheim, *op. cit.*, p. 194 and Krom, *op. cit.*, p. 179.
93. He is probably mentioned in *KO IX* : 4-5, dated 808 Śaka, as *haji rakai Valu humalang*. See also *OV*, 1925, p. 42 ; *OJO LXV*, I, 6.
94. This indicates that the following persons are living as against the names of the foregoing ones who are dead.
95. Orthe *nāyakas* (of) Lampuran and the rāmas.....
96. The specification of the rāmas at this place deserves attention.
97. The curse-formula of this inscription is somewhat original.
98. *kako* = *kaku* ?
99. The above interpretation rests upon considering the root to be *angan* = light. *Pangan* may indeed mean 'eat up, wound (?)', etc., but these meanings ill suit the context.
100. I do not understand the proper significance of the following curse-formulae up to the beginning of 1.15 below. The same imprecatory lines also appear in *OJO CII*, a 14 ff. It seems to have been kept deliberately meaningless or mysterious to strike awe, as the charms usually do.
101. Some words have been left out.
102. Spies ?
103. Destroyer ?
104. As (*a)nāla* (read : *anala*) and *apuy* bear the same meaning, they have probably been used for emphasis, unless we consider *anala* to be a mistake for *anila*, i.e., the wind.
105. A parallel passage occurs in the inscription of Kembang Arum, Pl. III a, 16. See *OV*, 1925, Bijl. B.
106. The root of the word *mangalū* is *Vālu*, which may mean 'to be wanton, lascivious.' *Mangalū* may therefore mean '(one) having lasciviousness.' *Alu* in the sense of 'to go to meet or receive a person' is known in Malay. But these meanings do not appear to be applicable here, for, in l. 19, *mangalū* has been grouped with *ruhaya* or crocodile which probably indicates that the former is a kind of aquatic animal.
107. *Tandang* may mean 'to go forward'. Perhaps *tanda*(ng) has been intended here in the sense of 'principal beings.'
108. This passage proves that documents in such cases were also written on *loniar*-leaves. cf. also *OJO XII*, B. 12. In later times, such documents seem to have been ceremoniously worshipped.
109. Or : 'For cooking in woods, to the.....' As *ring* generally indicates direction, this translation is also possible.
110. Or : '.....lotuses (and).....'

LXXI
THE STONE OF MANTYĀSIH II
8(29) ŚAKA

This stone was obtained from an unknown place in East-Java and was conjectured by Rouffaer¹ to have been derived from Matesih². It is now preserved at the Batavia Museum where it is numbered D.40³. The date of this inscription was read by Brandes, first as 840 (?), and then as 830⁴. But, even then, doubt was expressed about the correctness of the reading. As this record is approximately identical with the preceding inscription, it is almost certain that the date of the record under review has to be read as 829⁵. According to Damais⁶, the date corresponds to 11th April, 907 A.D. An impression of this record forms *Oudh. Bur.* nos. 171 and 172⁷. Regarding this stone, Dr. Brandes⁸ furnished some particulars in 1887. He said that the stone is arched on the top and is broken in the central portion. It has a pedestal and is hewn out of one block. The stone is black and is much weather-beaten. The inscription is accordingly illegible in many places. Both the faces of the stone are incised with great eastern characters of East-Java⁹. The stone measures 77 c.m. in height across the centre, by the sides 61 ; in breadth, it is 57 and in thickness 15 c.m. The pedestal is 15 c.m. in height ; in breadth it is 57 and 30 c.m. respectively.

As this inscription may be considered to be a copy of the preceding record, further notes and translation are left out from the present edition of the text. The transcription of this record has been published in *OJO* XXVII.

TEXT

RECTO

1. || ० || svasti śaka(varṣā)tū(ta)
2. 829 tra thi

3. śī krṣṇapakṣa, tu. u. śa. vāra pūrbva
4. (na)kṣatra, japā devatā, indrayo
5. la ājña haji mahārāja rake vatu kurang dya(h)
6. śri dharmmodaya mahāśambhū umingsor i
7. rakarayān mapatih i hino, halu, sirikan,
8. vka halaran, tiruan, palarhyang, manghuri, va
9. dihati, makudur, kumonnakanikanang vanua i
10. mantyāsih vini(h) ni sava(h)nya satū, muang alasnya
11. i muṇḍ(u)an, i kayu paṇḍa¹⁰, muang pomahan
12. ikūni vanua katung(gu)an¹¹ pasavahhanya ri vunut
13. kvaiḥ ni viniḥ nya salē madā tan pa guh ka
14. nayakan, muang alasnya i susuṇḍa(ra)
15. kapva vatak patapan susuk sima ka
16. patihan pagantyaganlyananikanang patih mantyāsih sā
17. nak lāvassānya tla tadan sovang, kvaiḥ nikanang pa

VERSO

1. kayu pāṇḍa, ya
2. tang, kholu¹² rama ni di
3. dadal¹³ pu kara ni
4. ni buyut¹⁴, pinda prāṇa 5
5. na patih, i(na)nugrahān
6. mbandhanyan
7. hān sangka yan makvaiḥ vuatthaji ini
8. i śri mahārāja kālā ni varangan haji
9. kapūjan bhaṭṭāra i mangkuśeśvara¹⁵
10. śva talang na i śī gedeśa tune
11. ra i prati
12. ka kutan ikanang banua ika ni sinarabha ntaraliki
13. rumakṣā ikanang huvān raha
14. maṣz an guhākan ikanang vanva ka
15. liḥ ikanang kanang pnahhanya tan
16. katamanna de sang pangkur, tavan, tirip, sa
17. prakara ning mangilala drabya haji, kring, padam mapuy, tapa
18. haji ai(r) haji, rataji, pakalangkang, mangrumbai, manimpiki (end).

FOOTNOTES

1. *Notulen*, 1909, p. LXXX.
2. The publication of the preceding inscription by Stutterheim has demonstrated that the record is connected with Kedu.
3. Rapp., 1911, p. 59; OJÖ, p. 25.
4. Catalogus Groeneweldt, p. 388; Verbeek, *Oudheden*, p. 8; OJÖ, p. 35.
5. Cf. Stutterheim in *TBG*, 67, p. 173.
6. BEFEO 46 (1952), p. 49.
7. Rapp., 1911, p. 59; OJÖ, p. 35.
8. Catalogus Groeneweldt, p. 388.
9. *sic.*
10. °Pañjang in 70 above.
11. Kagunturan in 70.
12. Kolâ in 70.
13. Udal in 70.
14. Kayut in 70.
15. Malangkuśeśvara in 70.

LXXII

COPPER-PLATES OF SANGSANG (AMSTERDAM)

829 ŚAKA

These two copper-plates, obtained from Central Java¹, were presented by Mr. F. G. Doorenbosch to the Royal Colonial Institute of Amsterdam where they form the series 856, Nos. 1 and 2. ²The plates are of rectangular size. Pl. I measures 365×175 m.m. and has 14 lines on the *recto* and 15 lines on the *verso*, written lengthwise. Similarly, pl. II measures 390×135 m.m. and has 14 lines on the *recto* and 11 lines on the *verso*. Dr. Van Naerssen³ remarks that oxidation and defacement have rendered the reading difficult in some places.

The script of these plates agrees with that of other records of king Balitung. Of these two plates, Pl. I has been too carelessly engraved and it has been remarked that the copyist did not well understand what he wrote about : the writing is neither correct nor consistent.

Of these two plates, one explicitly mentions the name of the reigning king Balitung ; the other merely refers to his title of Vatukura. Prof. Krom⁴ remarked after a provisional research into these plates that they form a single record. Indeed, the name of *Pu Layang* appears in the main role in both these plates. Van Naerssen remarks further that Pl. II begins from where Pl. I ends, i.e., with the summing up of the names of persons who were recipient of gifts. The historical data from these inscriptions have been discussed in some details by Dr. Van Naerssen in *BKI*, 95 (1937), pp. 441 ff, to which the reader is referred for further particulars.

The person who was favoured by the king in Pls. I and II is respectively called *samgat* Lamva (viz.) *Pu Layang* and *samgat* Kalang-vungkal (viz.) *Pu Layang*. In Pl. I, the rewarded region is called Sangsang, under Lamva ; in pl. II, the free-holds are Vukajana, Tumpang and Wuru-tlu. The proceeds of Sangsang (Pl. I) shall go to the god of

the cloister at Hujung galuh, those of the other three (Pl. II) shall go to the god of the cloister at Dalinan. All these cloisters were Buddhistic foundations. The reference to the *Rāmāyaṇa*, Bhimakumāra and Kīcaka in Pl. II suggests that the Rāma-saga and some figures of the *Mahābhārata* were known in Java during this period. The plate also refers to the staging of *wayang*-shows. According to Damais, the date in the inscription corresponds to 4th May, 907 A.D.

These plates have been edited with text, translation and notes by Dr. Van Naeissen⁶. The first few lines have also been transcribed by Damais in BEFEO 47 (1955), p. 47.

TEXT

Pl. I, RECTO

1. svasti śakavarṣatītā 829 baiśākhamīsa⁸ tithi caturthi kṛṣṇapakṣa
mavulu vagai somavāra uttarāśāḍhanakṣatra śuklāyo
2. ga tatkāla anugraha śri mahārāja rakai vatu kura dyah balitung
śri dharmmodaya mahāsambu tumurun i rakryān mapatiḥ i (hi)
3. no pu dakṣottama bāhubajra pratipakṣakṣaya kumon samgat lamva
pu layang anak vanua i patapān tutugan ning taṇḍa
4. sumusuka ikanang vanua i sangsang vatak lamva gavai ku 2 dravya
hajinya mas su 7 mas kavahutān su 2 suvur hinavuha
5. vu sambandhā nya kinon sumusuka ikanang vanua vuara kuṭī i
hujung galuh vatak lamva ya ta pinulih samgat lamva pinahayunira
jina
6. yyakan nira vihāra ya sambandhā nya r inanugrahān kinon
sumusuka ikanang vanua i sangsang simā punpunnana nikanang
vihāra gavai
7. nira kunang parṇnahanya n simā tan katamāna de sang mānak
pangkur tatum tirip muang soara ning mangilala drabya haji kring
pada
8. m pamaṇikan maṇiga lva malañjang manghuri makalangkang tapa
haji air haji tuha gośali tuha dagang tuhā nambi tuhān hafijama
9. n uṇḍahagi manimpiki paṇḍai vsi valyan paranakan vidu mangidung
tuha paḍahi varahan sambal sumbul vatak i dalam si

10. nggah pamṛsi hulun haji ityaivamādi tan tumamā i rikanang vanua
parṇnah ni parṇmasanya tumamā i bhaṭāra i vihāra i hujung galuh
11. deyanya mavaiḥ manнangahanang tang (or: manнanga hana ing?)⁷
parmasan ing kataṇḍan samangkana sukaduhkha nya mayang tan
mavuah daṇḍa kundā⁸ bhaṇḍihālādi tuma
12. mā i bhaṭāra atah ikana ājña haji kinonnakan ikanang masamvyā-
vahāra hana ng kāna hīngīngana kvaihanya paṇḍai mas paṇḍai
vsi ta
13. mbaga gang(ś)a tlung ububan ing sasīma macadar 4 mangaraḥ
lumpang 3 mangulang tlung tuhān ing sasīma kboanya 20 ing
satuhān sapi
14. 0...(40 vđus) 80 aṇḍah vantayan 1 parahu—bhaṭāra 1 masunghara
3 tan patuṇḍāna magulungan tlung pasang samangkana tan

VERSO

1. knān (a i para)masan yāpuan pinikul daganganya kadyanggāning
mabasana masa(yang) makacapuri kapas vungkuḍu tāmbra gangsa
sobusan i satuhā
2. n garam paḍak Inga gula saprakāra ning dual pinikul kalima bantal
i satuhān pikul pikulananya tlung tuhān ing sasi
3. ma ikanang samangkana tan knāna de sang mangilala drabya haji
yāpuan Iviḥ kvaiḥ nya sangkāi nikānang panghīngīng iriya knāna
ikana sakalvīḥ
4. nya de sang mangilala sodhāra haji kumang ikanang mañambul
mañāvring mangapus manglākha daṇḍaha nira mamungus
mangubar manahab manuk
5. mamisaṇḍung manganammanam mamukat vungkuḍu manarub
mangdyūn manggula manghapū ityaivamādi kapua ya tribhāgān
sadūman umarā
6. i bhaṭāra sadūman umarā i sang mangilala drabya haji sadūman
umarā i sang makmit simā mangkana ājña haji panghīngīng i
rihāḥ mapamvyavahā
7. ra hana ngkīna mangasiakan samgat lamva pasambalī i śri
mahārāja vdīhan piliḥ magōng yu 1 vdīhan jagā yu 1 mas su 1 māra
rakryān mapati(h)

8. i hino inangsian vdīhan kalyāga yu 1 mas su dhava kryān⁹ i halu pu vīravikrama inangsian vdīhan talyāga¹⁰ yu 1 mas su 1 rakryā
9. n vka pu kutak inasēan vdīhan kalyāga yu 1 mas su 1 rakryān sirikān pu variga inangsian vdīhan kalyāga yu 1 mas su 1 samga
10. t tiruan pu śivastra inasian vdīhan kalāy¹⁰ yu 1 mas su 1 raka i pagar vsi pu yayak inangsēan vdīhan yu 1 mas mā 8 samgat
11. mamrati pu uitara irasisan¹¹ vdāhan¹² yu 1 mas mā 8 samgat vadhihati pu dhapit¹³ makudur pu samvṛda pangkur pu rañjan tavān pu pārjaluan kapu
12. a vineh pasak pasak vdīhan yu 1 mas mā 8 savang sovang samgat juru i tadangayan samgat valimvangan pu śima inasian vdīha
13. n kalyāga yu 1 mas mā 8 tuhān i varihati sang vinungkuvan pu adhikara vinaih vdīhan yu 1 mā 5 i makudur sang miramira vinaih vdīha
14. n yu 1 mas mā 5 satangya i valimvangan tanuvuk daangi kapua vinaih vdīhan yu 1 mas ma 3 tuhuta knam martla vahuta¹⁴
15. vdīnua hujung māsib dhan kapua vinaih vdīhan yu 1 mas mā 2 soang sovang sang vadya dadiš anak vanua i kilipan vinaih vdīhan yu...

Pl. II, RECTO

1. ...pkan si tuvuku parujar si sidra malavai si basanta vinaih vdīhan yu 1 sovang rāma maratā kaki kuṇḍu muang si vlyā vinaih vdīhan yu 1 soang rāma māgman i vuru tlu tumpang
2. si mandon rāma ni rasuk parujar si dāheng rama ni kanṭi vinaih vdīhan yu 1 soang gusti i tumpang sang ganggang rama ni baladī parujar sang laṇḍu rama ni bhaṇḍa vinaih vdīhan
3. yu 1 soang gusti ing vukajana si butē rama ni bantin parujar si gamana rama ni krama vinaih vdīhan yu 1 soang rakryān añjatan pu sāgara samgat tunggu pu...vinaih vdīha
4. n yu 1 soang rāma tpi siring gusti i dalinan si kekeh, rama ni dvi muang si vlat parujar si gaṇal rama ni savasti muang si hala rama ni ngvinē vinaih vdīhan yu 1 soang
5. i mahariman kalang si knoh rama ni santēl gusti si puñjō rama ni padmī muang si śaraṇi rama ni gadik parujar si desī rama ni rakṣi muang si śaraṇa rāma i kisik vi

6. naih vdīhan yu 1 soang i huvus ning mavaih mas pasak pasak muang vdīhan pinarṇāḥ saji sang makudur manguyut vdīhan sang hyang kulumpang yu 4 batu-batu
7. mas mā 4 vdīhan yu 1 sang hyang brahmā yu 1 mas mā 1 pangisi tamvakur pinakasavur savur sang manguyut vēas kukusan 1 vsi ikat 1 mas mā 4 pa
8. da 1 vsi nya ikat 10 mas mā 1 vēus 1 hayam lanang hirēng 1 hantalu ning hayam 4 taṇḍas ning kbo 1 kumol 1 pras mcanuka 1 skul dinyun 5 tu
9. lung tapak liman 1 pasilih golulī yu 1 argha padya inđit 5 tamvata prakāra kavāḥ 1 dyun 1 dāng 1 buri 1 panglivēttan 1 tarai 1 papañjutan
10. 1 saragi cpak 1 gaśa prakāra saragi magöng 1 tahas 1 saragi inuman 3 vsi vsi prakāra vadung 1 patuk patuk 1 tvak 1 tampilan 1 kris 1 lukai 1 kampi
11. t 1 tatah 1 jara 1 gurumbhāgi 1 pamajsa 1 nakhaccheda 1 gulumi 1 siku siku 1 linggis 4 laṇḍuk 1 i sampun-i saji sang manguyut pinarṇāḥ mangdīri samgat kalang vu
12. ngkal muang samgat anakbi dyaḥ sucintē muang dyaḥ kina dyaḥ vaita dyaḥ savitā mavaih pañcopacāra i sang mamuat ujar tlas sang mamuat ujar vinaih pa *
13. ūñcopacāra maskar sira majnu mapangalih mangdīri dumunung ing vitāna panguyutan malungguh humarēp kidul humarapakan sang hyang kudur sang vahuta hyang kudur malu
14. ngguh humarēp vaitan samangkana sang patih vahuta malungguh i pungkuran sang vahuta hyang kudur ikanang rāma i vukajana i tumpang i vuru tlu muang

VERSO

1. rāma tpi siring kabaih malungguh humarēp lor raiqanta umunggu¹⁵ vaitan ning vitāna umarēm¹⁶ kuluan samāpta palungguh nira kabaih mamangmang sang makudu
2. r manētēk hayam linanḍasakan i sang hyang kulumpang mamantin-

- gakan hantalū ring vatu sima matēhēr manapaṭhai ikana līng nira
indah kita sang hyang sahana
3. nta sang malmal sang mathāni sakvaiḥ tā hyang ring pūrba dakṣina
paścīma uttara āgnaiya nairiti bāyabya aiśānya sang hyang ring
satya dharmma kāla mr̄tyu krodha viśva kā
 4. ma viṣṇu ing maddhya i sor i ruhur tasmāt kabuat karma nikanang
vuang anyāya umulahulaha i keng sima samgat kalang vungkal pu
layang ngunivaiḥ ya
 5. n ruddhā ya tan tamua phala ning dadi kadyanggān nikanang
hayam p̄gat tan baluy matpung hantalū rēmēk rēmuk tan valuy i
luirnya mangkanā ikanang vu
 6. ang durācāra yan ulahulaha ikaing sima umarā ya ring alas patukan
ning ulā umarā ya ing tgal alapan ni glap tan pahudan umarā ya
ring uai villēttan
 7. ni tuviran tētēkēn de ning vuil pingpingtubimvān pañcamahāpātaka
pangguhanya matangya kayatnākna ikeng ajña haji panganugraha
śri mahārā
 8. ja raka i vatu kura i samgat kalang vungkal pu layang sumusuka i
kanang vanua i vukajana i tumpang i vuru tlu sīmā pumponana¹⁷
nikanang bihāra i dalinnan gavai nira
 9. makaphalā svasthā sāṅg hyang dharma muang prajah kabaiḥ
kahlamanya hinyūnnakan ton-tonan mamidu sang tangkil hyang
sinalu macaritta bhimma kumāra mangigal kīca
 10. ka si jaluk macarita rāmāyana mamirus mabañol si mungmuk si
galigi mavayang buatthyang macarita bimma ya kumāra matēhēr
manghyunnakan sa
 11. —¹⁸ ng kapua rāmanta tpi siring kabaiḥ māvuran umilu pamuatoh
rakryān muang makarungakan haji sang ṭṛpan pu mitra muang pu
malavang hulēs umi.....

TRANSLATION

Pl. I, RECTO

1. Hail ! The śaka year expired, 829, the month of Vaiśākha, fourth

- day of the dark half of the month, *mavulu*, *vagai*, Monday, the lunar mansion *Uttarāśādha*, (during) the conjunction of Śukla (?)
2. At that time the favour of the illustrious great king, the *raka* of Vatukura, *dyah* Balitung, H.M. Dharmmodaya mahāśambhu, was communicated to the *rakryān mapatiḥ* of (Hi)-
 3. no (viz.) *Pu* Dakṣottama bāhubajrapratipakṣakṣaya, charging that the *samgat* Lamva¹⁹ (viz.) *Pu* Layang, resident of Patapān lying under the *tanda*,²⁰ shall
 4. mark out the village of Sangsang under Lamva, *gavai* 2 *kupang*. Hereof, the royal dues shall be gold 7 *suvarṇa*, and the gold of the united body of the *vahuta*-s shall be *suvarṇa* 2 to be lavishly spent in amusement.²¹
 5. The occasion thereof is that he was charged to mark out the village : there is a residence of the monks at Hujung galuh²² under Lamva. This was now repaired by the *samgat* Lamva : it was beautified by him
 6. (and) it was "blessed" by him with a cloister. This is the reason why a favour was bestowed, (namely), that he was charged to mark out the village at Sangsang into a free-hold to be lorded over by that cloister²³ (which is) a foundation
 7. of him (i.e., of *samgat* Lamva). Moreover, in connexion with the fact that it has become a free-hold, it may not be trod upon by the notable (three)²⁴ : *pangkur*, *tavān*²⁵, *tirip* and all the 'collectors of royal taxes', *kring*, *padam*,
 8. *pamanikan*, *maniga*, *lva*, *malañjang*, *manghuri*, *makalangkang*, *tapa haji*, *air haji*, *tuha gośali*, *tuha dagang*, *tuha nambi*, *tuhan huñjaman*,
 9. *uṇḍahagi*, *marimpiki*, *pañḍai usi*, *valyan*, *paranakan*, *vidu*, *mangidung*, *tuha padahi*, *varahan*, *sambal sumbul*, *vatak i dalam*,
 10. *singgah*, *pamṛsi*, and so forth. (These) may not tread upon the village. The portion of their monetary share goes to the deity of the *Vihāra* at Hujung galuh.
 11. Their duty (consists in) giving (and) depositing (?) their monetary share with the united body of the *tanda*-s. Evenso, the good and bad incidents thereof (i.e., of the free-hold), such as, the *arcca*-blossom

- that bears no fruit, all sorts of punishments for reviling and so forth,²⁶ may come up (for consideration)
12. only to the deity²⁷. The royal command (further) ordained that the traders shall there be defined in their numbers : gold-smiths, iron-smiths,
 13. copper and brass(-smiths) (may have only) three bellows²⁸ in each free-hold ; the *macadar-s*, 4 ; what is packed up, three bundles ; shepherds (?), three 'masters' per free-hold. (As regards) the buffaloes, 20 for each 'master' (i.e., shepherd) ; cows
 14. (40 ; goats)²⁹ 80 ; eggs, one cage ; vessels (coming to ?) the deity, 1 ; 3 *masunghara* (-vessels) without taking (other boats) in tow ; transport-carts, 3 teams. All these may not

VERSO

1. be touched in (their) monetary profits. Even if their commodities are *pikuled*, such as (the commodities) of the dealers of clothes, the dealers of copper-works, and of those who come within city-walls to hawk with : cotton, *vungkudu*, copper (and) brass (from) each smithery of each smith,
2. salt, *padak*,³⁰ sesame oil, sugar, (then), of all commodities which are *pikuled* (is free every) fifth *bantal* for each 'master' : (there are to be) three 'masters' in each free-hold.
3. All such (things) may not be touched by the 'collectors of royal taxes'. If there is more than this defined limit, (then) from what is more than this defined limit, each surplus may be touched
4. by the 'collectors of royal taxes'. Moreover, as regards the making of black paints, purple-red paints, spinning (?), the making of lac, the joining (?) of *mamungus*(?), the making of red paints (?), the making of wrappers (?), the ensnaring
5. of birds, the making of all sorts of wicker-works, fishing with (?) *vungkudu*, the making of roofs, pots, sugar, lime and so forth : (the profits of) all these may be divided into three parts : one part shall go
6. to the deity ; one part shall go to the 'collectors of royal taxes' ;

- one part shall go to the protectors of the free-hold. Such is the royal command about the specification of traders
7. obtaining therein. The *samgat* Lamva presented homage to the illustrious great king with 1 set of *pilih-magöng* cloth³¹, 1 set of *jagā*-cloth (and) gold 1 *suvarṇa*. The *rakryān mapati(h)*
 8. of Hino received *kalyāga*-cloth 1 set and gold 1 *suvarṇa*. The *rakryān* of Halu (viz.) *Pu Viravikrama* received *kalyāga*-cloth 1 set and gold 1 *suvarṇa*. The *rakryān*
 9. (of) ·Vka (viz.) *Pu Kutak* received *kalyāga*-cloth 1 set and gold 1 *suvarṇa*. The *rakryān* (of) Sirikan (viz.) *Pu Variga* received *kalyāga*-cloth 1 set and gold 1 *suvarṇa*. The *samgat*
 10. Tiruan (viz.) *Pu Śivastra* received *kalyāga*-cloth 1 set and gold 1 *suvarṇa*. The *raka* of Pagar Vsi (viz.) *Pu Yayak* received cloth 1 set and gold 8 *māṣa*. The *samgat*
 11. Mamrati³² (viz.) *Pu Uttara* received cloth 1 set and gold 8 *māṣa*. The *samgat* Vadhihati (viz.) *Pu Dhapit*,³³ the *samgat* Makudur (viz.) *Pu Samvrda*, the *samgat* Pangkur (viz.) *Pu Rañjan*, the *samgat* Tavān (viz.) *Pu Parjaluan*³⁴ : all
 12. received in ample measure cloth 1 set and gold 8 *māṣa*, each in particular. The *samgat* *juru* of Tadangayan (and) the *samgat* Valimvangan³⁵ (viz.) *Pu Śima* received
 13. *kalyāga*-cloth 1 set and (gold) 8 *māṣa*, (each in particular). The *tuhān* of the Vadihatī³⁶ : sang Vinungkuwan Adhikara³⁷ received cloth 1 set and gold 5 *māṣa*. The (*tuhān*) of Makudur : miramira(h) received cloth
 14. 1 set and gold 5 *māṣa*.....of Valimvangan.....all (these) received cloth 1 set and gold 3 *māṣa*. The *vahuta* (viz.) Knammarvla (?) ; the *vahuta*
 15. (who is) the resident of Hujung masibdhan (?) : all these received cloth 1 set and gold 2 *māṣa*, each in particular. Sang Vadyadadis, resident of Kilipan, received cloth 1 set...

Pl. II, RECTO

1. the (*ma)pkan* (viz.) *Si Tuvuku*, the *parujar(s)* (viz.) *Si Sidra*, the

- malavaī³⁸* (viz.) *Si Basanta* were given cloth 1 set, each. The *rāma maratā-s* (who are) the *kaki³⁹* *Kunḍu* and *Si Vlya* received cloth 1 set, each. The *rāma māgman-s* of *Vuru tlu*, (and)⁴⁰ *Tumpang*
2. (viz.) *Si Mandon* (who is) the father of *Rasuk*, the *parujar* (viz.) *Si Daheng* (who is) the father of *Kaṇṭi* received cloth 1 set, each. The *gusti* of *Tumpang* (viz.) *sang Ganggang* (who is) the father of *Baladī*, the *parujar* (viz.) *sang Laṇḍu* (who is) the father of *Bhanda* received cloth
 3. 1 set, each. The *gusti* of *Vukajana* (viz.) *Si Butē* (who is) the father of *Bantin*, the *parujar* (viz.) *Si Gamana* (who is) the father of *Krama*, received cloth 1 set, each. The *rakṛyān Añjatan* (viz.) *Pu Sāgara*, the *samgat Tunggu* (viz.) *Pu...* received cloth .
 4. 1 set, each. The *rāma-s* of neighbouring villages : the *gusti* of *Dalinan* (viz.) *Si Kekeh* (who is) the father of *Dvi* and *Si Vlat*, the *parujar* (viz.) *Si Gaṇal* (who is) the father of *Savasti*, and *Si Hala* (who is) the father of *Ngvinē*, received cloth 1 set, each.
 5. (The *rāmas*) of *Mahariman⁴¹* : the *kalang* (viz.) *Si Knoh* (who is) the father of *Santēl*, the *gusti* (viz.) *Si Puñjō* (who is) the father of *Padmi*, and *Si Śarah* (who is) the father of *Gadik*, the *parujar* (viz.) *Si Deśi* (who is) the father of *Rakṣi*, and *Si Śaraṇa* (who is) the father of *Kisik*,
 6. were given cloth 1 set, each. After the completion of the gift of different sums of gold and clothes, necessities for offering were laid out by the *makudur* and the *manguyut* : clothes for the sacred *kulampang* 4 sets, semi-precious stones
 7. (and) gold 4 *māṣa* ; pieces of cloth for *sang hyang Brahmā⁴²* 4⁴³ sets, and gold 1 *māṣa*. The bowl containing contents was placed upon the straw by *sang manguyut* (so that) the unbolstered uncooked rice might be steamed, 1 (bowl full); *vṛsi ikat* 1 (of the value of ?) gold 4 *māṣa* ;
 8. (unbolstered rice) 1 *pada* ; its *vṛsi ikat* 10 (of the value of ?) gold 1 *māṣa* ; goat 1 ; black fowl 1 ; eggs of hen 4 ; buffalo-head 1 ; *kumol* 1 ; offering-bowl *maanuka* 1 ; cooked rice, 5 pots ;
 9. *tulung tapak liman* 1 ; 1 set of cloth (?) with precious stones of different colours ; water for washing feet, 5 *indit-s⁴⁴* ; dishes (?) consisting of 1 great pan ; 1 pot ; 1 cooking pot⁴⁵ ; 1 *buri* ; 1 rice-

- cooking pot ; 1 plate ; 1 bowl-sized oil-lamp (?) ;
10. 1 basin with cover ; articles of brass, (such as) 1 great basin ; 1 *tahas* ; 3 drinking basins ; articles of iron (such as) 1 axe ; 1 mattock ; 1 grass-cutter ; 1 *tampilan* ; 1 kris ; 1 curved chopper ;
 11. 1 *kampit⁴⁶* ; 1 chisel ; 1 borer ; 1 *gurumbhāgi* ; 1 iron-tongue of a plane ; 1 nail-clipper ; 1 *gulumi* ; 1 rectangle ; 1 crowbar ; 1 cleaver. After the offering-necessaries of *sang manguyut* were laid out, stood up the *samgat Kalangvungkal*,
 12. and the wives : the *samgat-s⁴⁷* (viz.) *dyah Sucintē* and *dyah Kina*, *dyah Vaita*, *dyah Savitā* gave five things of offering to the *manuāt ujar-s*. After the *manuāt ujar-s* were given the
 13. five things of offering, they made toilette with flowers and paints. They removed themselves by standing up and directed themselves towards the festal tent. They went to take seat by turning to the south⁴⁸, with the face towards *sang hyang kudur*. *Sang vahuta hyang* (of) the *kudur*
 14. sat by facing to the east. Even so, the *putih-s* and the *vahuta-s* went to sit behind *sang vahuta hyang* (of) the *kudur*. The *rāma-s* of *Vukajana*, of *Tumpang*, of *Vuru tlu* and the

VERSO

1. *rāma-s* of neighbouring places, all went to sit with the face turning towards the north ; the matrons were in the east of the festal tent with the face turning towards the west⁴⁹. After all had seated themselves, *sang makudur* uttered the oath-formula,
2. cut off (the neck of) the hen which was crushed on the sacred *kulampang*, threw off the egg on the *valu-sima* and uttered oaths with (the following) words : “Be gracious, you all gods
3. who sway over (all) lands and places : all the gods of the east, south, west, north, south-east, south-west, north-west, north-east, the gods of truth and virtue, Time, Death, anger, universe, love,
4. *Viṣṇu*, (gods) of the middle point, of the nether region, of the zenith ! The man who unrighteously disturbs the free-hold of *samgat Kalangvungkal⁵⁰* (viz.) *Pu Layang*, and

5. obstructs (the management thereof), as the result of his deed he may not obtain the fruits of success ! Just as this hen (with) separated (neck) shall never again be one (living) whole, and (just as) this smashed egg shall never return to its shell, so (shall be the fate of) the
6. unrighteous person who disturbs the free-hold ! When he goes to the forest, he may be bitten by a snake ; when he goes to the field, he may be struck by lightning without showers of rain ; when he goes to the water, he may be entwined
7. by the sea-monster (*tuviran*) ; he may be killed by a titan ; seven times (may be destroyed) the image (of his father ?)⁵¹ ; he may suffer (the penalties of) five great sins. That is the reason why one must take care of the royal command containing the favour of the illustrious great king,
8. the *raka* of Vatukura, to the *samgat* Kalangvungkal (viz.) *Pu Layang* who marked out the villages at Vukajana, at Tumpang (and) at Vuru tlu into a free-hold under the authority of the *Vihāra* at Dalinan⁵², which is (verily) the foundation of him (i.e., of *samgat* Kalangvungkal).
9. His efforts may result in the welfare of the sacred foundation, and all people may enjoy themselves and obtain pleasure in sight-seeing. The *tangkil hyang*⁵³ Si Nalu recited the Bhimakumāra⁵⁴, dancing like Kicaka ;
10. Si Jaluk recited the *Rāmāyaṇa*, blowing flutes and making buffoonry ; Si Mungmuk (and) Si Galigī showed *vayang* in honour of gods and presented (above all) Bhimaya-Kumara⁵⁵. After they had enjoyed
11. all the *rāmanta-s* (of) neighbouring places⁵⁶ noisily scattered themselves. The *rakryān-s*⁵⁷ set themselves to the game (of gambling ?) and the *makarungakan haji*⁵⁸ (titled)⁵⁹ *tr̥pan* (viz.) *Pu Mitra* and *Pu Malavang* put on a cloth.....

FOOTNOTES

1. *Aanw. Kol. Inst.*, 1934, preface. The exact find-spot of this record appears to be unknown. Possibly these plates was found at Pekalongan or Tegal [See *BKI*, 95 (1937), p. 441].
2. *Ibid.*, p. 7.
3. *Ibid.*, Bijl. A. The details regarding measurement, script, etc. are given in the introductory notes of this record by V. Naerssen.
4. Quoted by V. Naerssen. cf. also *Geschiedenis*, p. 188.
5. *Aanw. Kol. Inst.*, 1934, Bijl. A. See *BKI*, 95 (1937), pp. 441 ff.
6. The New Year in India now starts in Vaiśākha. Prof. Damais says that the year in ancient Java commenced in Caitra. See *BEFEO* 45(1951), p. 24.
7. Query by Van Naerssen.
8. Read : Kudāṛḍa.
9. Van Naerssen : better mas su 1 rakryān.
10. It should obviously be : Kalyāga. Spelling henceforward is very careless.
11. It should be : inangṣēān or °sian or ina°sian.
12. It should be : vdiḥan.
13. Vadihatī pu ḍapit.
14. One letter is missing here.
15. Read : °guḥ (Van Naerssen).
16. Read : °rēp (Van Naerssen).
17. Read : punpunana.
18. One letter is dropped here.
19. Regarding the principal officers and their feudal jurisdiction, see Van Naerssen in *BKI* 95 (1937), p. 450 ff.
20. V. Naerssen : according to written document (?). See however the use of this phrase in *OJO* XXIX : °5.
21. Van Naerssen translates : 'to be mutually divided as ashes (?).' In *B.Y.* (IV : 9), *mahavuhavu* has been used in the sense of 'to amuse oneself' and this meaning has perhaps to be accepted above. Hinavuvu is obviously an abbreviated form of °vu(ha)vu. Bengali version of the idiom is well-known.
22. The place was obviously in Central Java and as such occurs in the inscription of Kēmbang Arum (*OV* 1925, p. 42) and in *KO* I, which is probably derived from Central Java (cf. Sarkar, *Dacca University Studies*, I, 1934, p. 18, f.n. 1). Hujung Galuh also occurs in *OJO* XXXI, XXXVIII, XLI, XLIII. See also Kern, *Geschiedenis*, p. 266 and Van Naerssen, *op. cit.*, pp. 250-1.
23. As the words used are Kuṭī and vihāra, these were obviously Buddhist foundations. See also Van Naerssen in *BKI*, 95, p. 452 ff.
24. We usually find : mārakatriṇi.
25. So the text has to be emended.
26. Eleswh̥re (e.g. no. 22 above) we have : maṇḍihalādi.
27. This is another way of saying that the deity is the sole authority over the good and bad incidents which may occur in the free-hold.
28. Dr. Van Naerssen thinks : the intention is that there may be present only so many smiths as will allow the use of three bellows.
29. cf. *OJO* XXXIX, 22 ; LVIII, v°.17 ; LXXXIII, 7 b.
30. paḍak may be a mistake for paḍat which occurs at this place in the copper-plates of Vanagiri.
31. This valuable cloth was also presented to Ketudhara in 841 Śaka. See *KO* I : 1,6.

32. In 70.11, one officer has the title of *samgal momahumah mamrata*. He may not, however, be the same as *mamrati*. In 86.I. 4, the *mamrati*-s appear in the role of care-takers of freeholds.
33. The name is usually written as : 'vadihati (viz.) *Pu Dapit*'.
34. It should be : *Pafija*. See 65. A. 8.
35. We come across one *Valambangan* in 12. 8b. 4 above.
36. *Vadibati* is obviously a mistake.
37. *Sang* and *Pu* in one name reminds one of the same phenomenon in nos. 64 and 65 above re : the names of *Dakṣa* and *Kutak*.
38. If *malavai* is a title of all, its significance is not known to me.
39. Probably we have to understand here 'grandfather'.
40. Village *Tumpang* is mentioned below, and this justifies the present translation.
41. It seems to be the name of a village.
42. Probably the God of Fire has been intended here.
43. There appears to be a printing mistake here.
44. Apparently a kind of measurement.
45. The self-same word (*dāng*) is used in Bengali house-hold to denote the same utensil. It may point to Austric origin.
46. In the corresponding place of several inscriptions, e.g., the *Kēmbang Arum* inscription and *KO I*, we find *kampil* i.e., sack.
47. Dr. Van Naerssen has already observed the interesting phenomenon that the four wives of the *Samgat* are also here called *samgat* and they bear the title *dyah*. Do they owe this to their husband? King *Dakṣa* is *rakai hira* and his queen is a *rakryan binihaji* (See *OJO XXX*). It should however be recognised that an alternative translation is also possible, viz. : "12 and the wives (of the) Samgat (*Kalangvungkal*) (viz.) *dyah Sucintē*" etc.
48. Regarding the sitting arrangement, See Van Naerssen, *BKI* 95, p. 456ff.
49. This grouping is rather noteworthy, for women are usually assigned the southern side of the festal tent along with others. In this connexion, See Bosch in *OV*, 1925, pp. 47-49.
50. It appears heresfrom that *Pu Layang* had two different appanages called *Lamva* and *Kalangvungkal*. The name after *Si*, *Pu*, *dyah* does not normally change, but that after *rakai*, *samgat* (*Pangat*) may do so. cf. Van Naerssen, *op. cit.*, p. 450, f.n. 20.
51. So the statement stands in *OJO XXX*, first margin, ll.25-26.
52. This reminds one of *Dalinan*, the Buddhist temple mentioned in *Nag*, 77 : 3. The place-name also occurs in Central Java.
53. Its significance is unknown. It is not certain, such as Dr. Van Naerssen has also remarked, if in the following description we have to do with names of persons, stories or plays, etc.
54. This work may deal with the son of *Bhima*. In view of the popularity of *Ghaṭotkaca* in Javanese *vayang* and *lakon*-literature, this hero may be intended here.
55. If *Bhimaya-Kumara* is considered to be the corrupted form of *Bhimaja-kumāra*, the story may refer to the 'son of *Bhima*', i.e. *Ghaṭotkaca* who is undoubtedly one of the most popular *vayang*-figures. Besides, *Bhimakumara* has already been mentioned above. All these references do not, however, prove the existence of any written work on the subject, but the probability is very great.
56. Or : all the *rāmanta*-s (and) neighbours.
57. The translation of the following portion is provisional.
58. Keeper of royal wild boars for the game of fighting?
59. and ?

LXXXIII.

A COPPER-PLATE OF UNKNOWN ORIGIN
(JAYAPATTRA DIEDUKMAN) 829 ŚAKA

The exact find-spot of this copper-plate is not known. It was once in the possession of Mr. Dieduksman at *Jogjakarta*¹ and is, therefore, conveniently designated as the *Jayapattra-Dieduksman*. It measures 24 c.m. in length and 9.5 c.m. in breadth. It is now preserved in the Museum at Rotterdam². In connexion with a facsimile and a plaster-cast of this record, Mr. Holle published a transcription in *VBG*, 39, I.A. p. iff. A photographic reproduction of this inscription is also mentioned in *Notulen*, 1880, p. 27 and this now forms nos. 89, 91 and 874 at the Jakarta Society³. According to Brandes, the inscription is written in Old-Javanese script of Central Java.

The date of this inscription has been read by Brandes as 849, but Goris⁴ says that the year is possibly 829. According to Stutterheim⁵ the year is 849 and not 829. L. Damais reads the year as 829 Śaka, which is accepted here.

The inscription handles over a law-suit in which *Pu Tabvēl* of *Guntur* was charged before *samgat Pinapan* and his wife for the repayment of money borrowed from *sang Dharma* by *Si Campa*, the wife of *Tabvēl*. As *Campa* died childless and the complainant did not arrive at the court, the case was dismissed. The inscription indicates that the position of women in the society was commendably high.

The inscription has been edited by Dr. Brandes⁶ with elaborate introductory notes and translation.

TEXT

Svasti śakavarṣatī⁷ 829 śrāvaṇamāsa, tithi dvādaśī⁸ śukla, ma, po, bu, vāra tatkāla ni pu tabvēl anag banua ing guntur punpuna ning

vihare garung pinariccheda gunādoṣa nira de samaggat⁹ pinapan pu gavul muang sang anakabvi¹⁰ pu gallam vanua i puluvatu, sambandha nikang gunādoṣa, hana sang dharma ngaranya bapa ni manghampig sangkāri vurakung ya ta tumagih pu tabvēl tinagihakanya mas su 1, ndā tan hutang pu tabvēl ya hutang sang anakabvi,¹¹ makangaran si campa, vuang sānak sang dharma, pajah¹² pua si campa, tinagih ta pu tabvēl de sang dharma, ndā tan hanānak ni pu tabvēl muang si campa, nguniveh yar vruha rikang hutang ya ta matangyan tka ri samaggat¹³ pinapan ndā tan tka sang dharma rikang pasamayān ya matangyan inalahakan ta ya de samaggat.¹⁴ pinapan, lavan tan hana parṇah ning hutang mangkana tumibā ring lakilaki ya tan pangavruh nikang lakilaki, nguniveh yan tan hana anak sambandha, tatra sākṣi rovang rakryān apetu pu rakak vuang i tangkil, rovang rakryan hamēas pu kirat vuang i timbun vsi, pu sanggama vuang i guntur, muang guru vaju anakabvi¹¹ samaggat¹³ pinapan atuha, nāhan kveh ning sākṣi byaktinyan sampun śuddhapariśuddha ikang gunādoṣa, likhitapātra dyah ranggal vuang i varasiga || kunang sugyan ta tānpangujara ya muvah dlāha ning dlāha ya don ikeng jayapatra || 0 ||

TRANSLATION

Hail ! The śaka year expired, 829, the month of Śrāvaṇa, twelfth day of the bright half of the month, *marulu*¹⁴, *pon*¹⁵, wednesday. That is the time when *Pu* Tabvēl, the resident of Guntur under the *vihāra* at Garung, was charged in a law-suit¹⁶ by the *samēgat* Pinapan (viz.) *Pu* Gavul and (his) wife (viz.) *Pu* Gallam of the village of Puluvatu.¹⁷ The occasion for that law-suit is that a certain *sang* Dharma, known to be the father of Manghampig, hailing from Vurakung, had reminded *Pu* Tabvēl about the claim of gold 1 *suvarṇa*. But, it was not the debt of *Pu* Tabvēl : the debt was of his wife named *Si* Campa¹⁸ and the blood-relations of *sang* Dharma. *Si* Campa was now dead ; accordingly, *Pu* Tabvēl was reminded (of the debt) by (the said) *sang* Dharma. But there was no issue of *Pu* Tabvēl and *Si* Campa, and that (he was not) aware of the debt. This is the reason why he applied to the *samēgat* Pinapan. But *sang* Dharma did not arrive at the appointed time (for trial). In consequence of this fact he was acquitted by the *samēgat* Pinapan. Moreover, the burden of such debt can never accrue to the man, (because) this was not known to the man and there was no issue (from the marriage).¹⁹

(That was) the occasion. Witnesses thereof are : the assistant of the *rakryān* Aputu (viz.) *Pu* Rakak, a person from Tangkil ; the assistant of the *rakryān* Hamēas (viz.) *Pu* Kirat, a person from Timbun vsi ; *Pu* Sanggama, a person from Guntur ; and Guru vaju, the wife²⁰ of the previous (?) *samēgat* Pinapan. Such is the number of the witnesses present. Henceforward, this law-suit is absolutely decided. The writer is *dyah* Ranggal, a person from Varasiga. The aim of the *jayapatra* is that (even) in the remotest future there may no more be any one to speak over it.

FOOTNOTES

1. Verbeek, *Oudheden*, p. 164.
2. Krom, *Geschiedenis*², p. 197, f.n. 6.
3. OJO, p. 262.
4. OV, 1928, p. 64.
5. TBG, 75, p. 437 f.n. 4.
6. TBG, 32 (1889), pp. 98-149.
7. Skt. °gā°.
8. Skt. °daśi.
9. The spelling betrays an archaic feature.
10. Read : °kbi.
11. Read : °kbi.
12. The usual spelling is : *pējah*.
13. See the previous note on this word.
14. A Mal.-Polynesian day of the six-day week.
15. A Mal.-Polynesian day of the five-day week.
16. Lit. 'for (his) virtues and deficiencies.'
17. It is noteworthy that Tabvēl was charged both by the officer and his wife.
18. This indicates that women could borrow money on their own account.
19. This probably indicates that the debt of the mother could devolve on the son.
20. In the Hindu law of evidence, women were excluded as a general rule, though they were allowed to appear in special circumstances (cf. *Manu*, VIII : 68, 70, 77). In Java, no such restrictions appear to have been enforced on women.

LXXIV

A COPPER-PLATE OF KASUGIHAN, 829 ŚAKA

The exact find-spot of this copper-plate is not known, but it contains some place-names which are found in Central Java.¹ It is now preserved at the Sri Vedari Museum of Solo, where, among the bronze collections, it is numbered 193. The date of this inscription has been read by Poerbatjaraka as 849 śaka, while Dr. Goris² and Damais³ propose to read the year as 829. According to the last mentioned scholar, the date corresponds to 18th Nov., 907 A.D.

The inscription records that all the *vahuta-s* of the *tunggu durung-s* were favoured by the *rakryan Kalang-bungkal*, viz., *dyah Manuku* in respect of the village at Kasugihan in the Śaka year 829.

The transcription of this record has been published by Dr. Poerbatjaraka in *OV*, 1922, Bijl. L. Goris has suggested some improvements upon the reading of Poerbatjaraka in *OV*, 1928, pp. 65-66. The opening lines have also been transcribed by Damais, *BEFEO*, 47 (1955), p. 48.

TEXT

RECTO

1. svasti śakavarṣatīta⁴ 829 marggaśiramāsa⁵, tithi daśami⁶ śuklapakṣa, ma, pa, bu, vīra, aśvininakṣatra, varīyān yoga, tatkāla nikanang vahuta tunggu durung makabaihan, inanugrahan irikanang vanua
2. i kasugihan de rekryan kalangbungkal dyah manukū kavnangan-knanyan sabuñcang haji, mangasēkan ikanang vahuta pasēk pasēk i rakryan mavanua pirak dā⁷ 1 juru ning⁸ kanayakan rake hni
3. anak vanua i vatuvatu vatak pagarvsi, mangrangkpi sang jalupangan, anak vanua i saninai vatak bunutbunut,⁹ matanda sang siddhatapa, anak vanua i poḥ kabikun¹⁰ i lōdang, juru ning lampuran sang pa

4. ḍali, anak vanua i valakas vatak valakas, parujar sang valingi anak¹¹ vanua i vurakung vatak limvayan, juru ning vadva rare sang tamvalang anak vanua i tanggalan vatak dalinan¹² juru ning kalula
5. sang ḍaṇu anak vanua i sahiḍan¹³ vatak kilipan, juru ning mangḍakat sang juna anak vanua i kurang pkan vatak śirikan, mangrangkpi sang ladga anak vanua i haji huma vatak patapān manunggū
6. sang mamiḍaiyi anak vanua i karihuan, amasangakēn sang rakuwu anak vanua i vugang vatak tilimpik, citralekha sang ravungū¹⁴ anak vanua i vuru panggung vatak manimpi
7. ki inangsēan pasēk pasēk pirak dā¹⁵ 4 kinabaihanira, pinghay i kalangbungkal irikanang kāla kikin si jamana, manti hyang si samanta, parujarnya si galung¹⁶

VERSO

1. miśra si bahu, vahuta manguvu si landang muang si hari, pibujung si gatā, si rēši, si cuał si besar, rāma i dugaduga tumarima ikanang surat prasāsti¹⁷ irika
2. nang kāla gusti si gisuddhi, parujar si suvang, rāma maratā si gijñi,¹⁸ muang si tes, si cala, si jaluk, samangkana kvaih¹⁹ nikanang rāma tumarima ikanang prasāsti¹⁷
3. i rakryan kalangbungkal, sākṣi²⁰ sang pamgat ayam tēas pu ḍapit anak vanua i paṇḍamuān vatak ayam tēas inangsēan pasakpasa
4. k pirak dā⁷ 4 juru miramirah pu rayung anak vanua i miramirah vatak ayam tēas mangrangkpi sang halaran pu dhānada anak vanua i paṇḍamuān vatak
5. ayam tēas kapua inangsēan pasakpasa pirak dā⁷ 1 sovang sovang karamān sang hadyan vahuta hyang makabaihan pirak ma 8 kinabaihanira
6. nāhan nimittanyan mapagēḥ ikanang vanua i kasugihan an sampun inanugrahākēn de rakryan kalangbungkal irikanang vahuta tunggū²⁰ durung likhitapātra sang²¹ va
7. paguhan satahil avur satahil samakana²² kēmmitan²³ ikā rama ityevammādi²³ salvir ni nāyaka tan hanāngyan²⁴
8. lena sake rikana pirak²⁵ dā⁷ 6

TRANSLATION

RECTO

1. Hail ! The śaka year expired, 829, the month of Mārgaśīra tenth day of the bright half of the month, *mavulu²⁶* *pahing²⁷* wednesday, the lunar mansion Aśvini, the conjunction of Variyān. At that time, all the *vahuta-s* of the *tunggu durung-s* were favoured in respect of the village
2. at Kasugihan by the *rakryan* Kalangbungkal (viz.) *dyah* Manukū²⁸. That should be considered as a bestowal of the favour²⁹ of the king. The *vahuta-s* (then) offered gifts in ample measure to the *rakryan* *mavanua* (viz.) silver 1 *dā*³⁰. The *juru* of the united body of the *nāyaka-s* (viz.) the *raka* of Hni
3. (who is) the resident of Vatuвату under Pagar vsi, the *mangrangkpi* (viz.) *sang* Jalupangan (who is) the resident of Saninai under Bunut-bunut, the *matanda* (viz.) *sang* Siddhatapa (who is) the resident of the cloister of Poḥ in Ldang,³¹ the *juru* of Lampuran (viz.) *sang* Padali
4. (who is) the resident of Valakas under Valakas³², the *parujar* (viz.) *sang* Valingi (who is) the resident of Vurakung under Limvayan, the *juru* of the *radva rarai* (viz.) *sang* Tamvalang (who is) the resident of Tanggalan under Dalinan, the *juru* of Kalula
5. (viz.) *sang* Daṇu (who is) the resident of Sahiḍan under Kilipan, the *juru* of Mangdakat (viz.) *sang* Juna (who is) the resident of Kurang pkan³³ under Sirikan, the *mangrangkpi* (viz.) *sang* Ladga (who is) the resident of Haji huma under Patapān³⁴, the *manunggū* (viz.)
6. *sang* Mamidaiyi (who is) the resident of Karihuan, the *amasangaken* (viz.) *sang* Rakuvu (who is) the resident of Vugang under Tilimpik, the *citralekha* (viz.) *sang* Ravungū (who is) the resident of Vuru panggung under Manimpiki,—
7. (all these) received in ample measure silver 4 *dā*, all together. The *pinghay-(s)³⁵* of Kalangbungkal of this time : the *kikin³⁶* (viz.) *si* Jamana, the *manti hyang³⁶* (viz.) *si* Samanta, their (or, his) *parujar* (viz.), *si* Galung,

VERSO

1. the *miṣra* (viz.) *Si* Bahu, the *vahuta-s* of Manguvu³⁷ (viz.) *Si* Landang and *Si* Hari, the *pihujung-s* (viz.) *Si* Gatā, *Si* Rēśi, *Si* Bisar (and) the *rāma* of Dugaduga received the edict. At this time (were present)
2. the *gusti* (viz.) *Si* Gisuddhi, the *parujar* (viz.) *Si* Suvang, the *rāma maratā-s* (viz.) *Si* Gijñi and *Si* Tes, *Si* Cala, *Si* Jaluk. Such is the number of the *rāma-s* who received the elict
3. from the *rakryan* Kalangbungkal. The witness (viz.) *sang pamgat ayam tēas* (who is) *Pu* Ḏapit,³⁸ the resident of Paṇḍamuan under Ayam tēas, received in ample measure
4. silver 4 *dā*. The *juru-miramirah³⁹* (viz.) *Pu* Rayung (who is) the resident of Miramirah under Ayam tēas, the *Mangrangkpi-halaran³⁹* (viz.) *Pu* Dhānada (who is) the resident of Paṇḍamuan under
5. Ayam tēas : all received in ample measure silver *dā* 1, each in particular. The united body of the *rāma-s*, all the Rev. *Vahuta hyang-s* (received) silver 8 *māṣo* all together.
6. Now the reason of confirming the village at Kasugihan is that henceforward it is given away as a token of favour by the *rakryan* Kalangbungkal to the *vahuta-s* of the *tunggu durung-s*. The writer (viz.) *sang* Vapaguhan (received) one *tahil*, the *avur⁴⁰* (received) one *tahil*. Now this (deed of gift) has to be protected by the *rama-s* and so forth, and all the *nāyaka-s*, without⁴¹—
8. Another person (received) from them (i.e., the *vahuta-s*) silver 6 *dā*.⁴²

FOOTNOTES

1. *Dacca University Studies I*, p. 105, f.n. 9.
2. *OV*, 1928, pp. 64, 65.
3. *BEFEO* 46(1952), p. 51.
4. Skt. : °ṣi°.
5. Skt. : mīrga°.
6. Poerbaijaraka read : jasami. Perhaps a printing mistake? The correct skt. form is °mī.
7. This appears to be the corrupted form of dhā(=dharāṇa).
8. Usually : ni°. The use of n for n also appears in the inscription of Kuburan candi (*TBG*, 70, pp. 157-170), but this is a rare phenonenon.

9. So reads Goris. Poerbatjaraka read : *vu*°.
10. Ordinarily : *kuan*.
11. Usually : *anak*.
12. Poerbatjaraka read : *jali*°. The reading of Goris is given above.
13. So reads Goris. Poerbatjaraka read : *satiq*°.
14. So reads Goris. Poerbatjaraka read : *ngu*.
15. See the foregoing note on this word (note 7).
16. So reads Goris. Poerbatjaraka read : *si talu*.
17. This is the reading of Goris. Poerbatjaraka read : *ṣā*°. The correct Skt. form is : *praśasti*.
18. So reads Goris. Poerbatjaraka read : *ñi*.
19. So reads Goris. Poerbatjaraka read : *kvai*.
20. The correct Skt. spelling is : *ksī*.
- 20a. So reads Goris. Poerbatjaraka read : *ggu*.
21. This is the reading of Goris. Poerbatjaraka read : *sa*.
22. We usually find : *samangkana*.
23. Here also the consonant has been doubled.
24. Goris reads *nādyan* (?).
25. So reads Goris. Poerbatjaraka read : *pa*°.
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five-day week.
28. A *samgent* Kalangvungkal is mentioned in a record of Balitung (*Aanw. Kol. Inst.*, 1934, *Bijl. A*). A Manukū also appears in *OJō* V (775 Śaka), VI (775 Śaka) and VIII (786 Śaka), but he appears to be different from the one mentioned above.
29. The text has *sabuñcang*, whereof the primary word is *buñcang* meaning 'to throw.' So *sabuñcang* may mean 'the thing thrown', i.e., the bestowal of favour.
30. As said before, this may be the corrupted form of *dhā* (= *dharana*).
31. Or : '.....resident of Poh, the cloister of Ldang.....' orresident of Poh Kabikun (and) of Ldang,
32. cf. *OJō* XXIX : *v*°.1.
33. Or : Kurang-market.
34. In this connexion, see *TBG*, 67, p. 175, f n. 1.
35. It is not clear if the following officers are to be grouped under the *pinghay-s*, though I have provisionally done so.
36. Their functions are not known.
37. Or : the *vahula-s* of the village.
38. Darit, Rayung and Dhānada have already been noticed in the Kēdu-inscription of 829 Śaka (cf. *TBG* 67, p. 207). In some inscriptions prior to 849 Śaka, their posts are held by other persons. Their appearance after 20 years in a single charter is extremely doubtful and furnishes a strong argument for the reading of the date of this inscription by Goris (829 Śaka). Dapit (= Dampit) is called *vadihatī* in 54.7 above. In 62.9 and 80.7 *vadihatī* Dapit of the village of Pandamuan appears again and his village is described as under *vadihatī*. Here Dapit of the same village of Pandamuan is called *ayam tēas* and his village is described as under *ayam tēas*. The only reasonable inference herefrom is that *vadihatī* = *ayam tēas*. It may be argued that he combined the two functions of *vadihatī* and *ayam tēas*, but this hypothesis would provoke the criticism that the same village can not be put under two functionaries.

39. The difficulty in translating these titles can be removed by comparing this passage with 1.13 of the Kēdu-inscription, *op. cit.*
40. I do not know the exact significance of the term. In *KO* XVII : 3, the term appears to be used in the sense of a kind of tax. Here we may have to do with an official title of unknown import.
41. The text contains doubtful reading which yields no sense.
42. Or : outside this (distributed sum) remained silver 6 *da*.

LXXV

INSCRIPTION OF KINEVU (GANEŠA-IMAGE OF BLITAR),
829 ŠAKA

The find-spot of this Ganeša-image is not known¹. Dr. Brandes² conjectured that it might be derived from the neighbourhood of Blitar. It was first found in the collection of the Regent at Blitar and is preserved there even now. On the back of this image, an inscription has been incised. Impressions of this record are mentioned in *Notulen* 1869 Bijl. N, 1876 Bijl. II no. 6, 1891 p. 5 and 1893 p. 120. They now form *Oudh. Bur.* nos. 298-300, 351, 430 and 437³. The inscription is represented in Van Kinsbergen's photo no. 332. It was handled with a facsimile by Cohen Stuart and Van Limburg Brouwer⁴ in *TBG* 18 (1871), pp. 109-117. Cohen Stuart also published the transcription in *KO XXVI*. The more complete reading is of Dr. Brandes and it has been published in *OJO* under no. XXVI. The first few lines have also been transcribed by Damais in *BEFEO* 47 (1955), p. 48.

The inscription records the favour of king Balitung in respect of certain *savah*-fields which were granted to the *ramantas* of Kinvu in the Šaka year 829.

According to Damais⁵, the date corresponds to 20th November, 907 A.D.

TEXT

1. || o || svasti šakavarṣatita 829⁶ mārgasiramāsa⁷ tithi dvāda
2. śi⁸ śuklapakṣa ha va śu vāra bharanīnakṣatra siddhayoga yama-devatā
3. tatkāla nikang rāma i kinvu vatak raṇḍaman inanugrahān de śri mahārāja
4. rake valukura dyah ba(1)itung śri iśvara⁹ keśavasamarottungga mvang mahāmantri¹⁰ śri dakṣo

5. ttama vajrabāhupratipakṣakṣaya⁹ sambandhanyanninanugrahān mūla savah katajyanan kmi
6. takannikanang rāma lamvit 6 tampaḥ 3 kaḍik 28 gavai 8 kunang sangkā ri durbalanikanang rāma
7. i kinvu tan vnang umijillakan¹¹ drabyahaji nikang samangkana jariya manambah i rakryān ni raṇḍaman pu
8. vāma mamalaku manglēbiha¹² savah tlās vyayanya tumama mās pagēḥ ka 3 su 1 ha
9. ḍangan 1 māsuya su 1 maparaḥ i sang juru mas su 2 kinabaihan nira pjah rakryān ni raṇḍaman lumāḥ i
10. tambla tapvan linapiḥ¹³ savah nikang rāma jariya mangabarat manamākan ya mās ka 5 i śri¹⁴ mahārāja mvang ra
11. kryān mahāmantri muang rakryanta gangsal vungkal tibang vka sirikan kalung varak tiru raṇu ḍumata
12. ngakan sambahnya samgat momahumah i pāmrata puttara mvang sang prataya i raṇḍaman rake hamparan
13. mvang pu ḫatabvang rovang rakryān pañji vasapamilihan mvang sang dumba nāhan kvaiḥ nira ḫumatangngakan¹⁵ ḫamkaḥ rā
14. manta i kinvu yāta sambandyanyanninanugrahān¹⁶ masavaha lambit 6 kaḍik 12 gavai ma 6 tatra
15. sākṣi sang pangurang ing kabandharyyan makabaihan rake mandyāngin pu khatīvāngga sang prasan sang mala
16. n̄ja sang kasugihan sang rongguy ḫapunta vadva sang ralva ing kamanilan kāliḥ sang nīla sang drampi
17. s parujar i māmrata sang turuhan sang panagar manurat praśasti sang ḫapunta gara lek
18. nāhan kveḥ nira sākṣi huvus rāmanta inanugrahān mulih ta sira tka nira hinanākan ta
19. sang hadyan mahiliri kabaiḥ lakilaki vadvan vinaiḥ manaḍaha i panghiliri tinaḍah nira ha
20. ḫangan prāṇa 2 masuya su 2 tlās inadaggakan¹⁷ ta sang hyang tēas tatra sākṣi vadiha
21. ti kasugihan pu padma akalambi haji dyah nāngkalaḍanu i maku

TRANSLATION

1. Hail ! The śaka year expired, 829, the month of Mārgaśīra, twelfth day
2. of the bright half of the month, *haryang*,¹⁸ *vagai*,¹⁹ Friday, the lunar mansion Bharanī, the conjunction of Siddha, the deity is Yama.
3. This is the time of the *rāma-s* of Kinvu under Rāṇḍaman being favoured by the illustrious great king, (the *raka* of)
4. Vatukura, *dyah* Ba(l)itung, H. M. Iśvarakeśavasamarottunga and the *mahāmantri* (viz.) the illustrious Dakṣo-
5. ttama vajrabāhupratipakṣakṣaya. The occasion of their being (so) favoured is that previously²⁰ the *savah*-fields under the united body of the *tāji-s*²¹ to be taken
6. care of by the *rāma-s* (measured) *lamvit* 6 *tampah* 3 *kajik* 23 *gavai* 8. But, on account of the inability of the *rāma-s*
7. of Kinvu, they could not pay off royal dues for these (fields). Hence, they paid respects to the *rakryān* of Rāṇḍaman (viz.) *Pu*
8. Vāma, requesting him to increase (the number of) *savah*-fields. Thereupon, the costs for (increasing) them were received, (namely) : pure gold²² 3 *karṣa* 1 *suvarṇa*.....(and) 1 buffalo
9. of the value of (?)²³ 1 *suvarṇa*. To *sang juru-s*, all together, were given gold 2 *suvarṇa*. Then died the *rakryān* of Rāṇḍaman (and he) was cremated at
10. Tambla, but the *savah*-fields of the *rāma-s* were not increased. Hence, the collective body of these people (?) presented gold 5 *karṣa* to the illustrious great king and
11. the *rakryān mahāmantri*. Moreover, the *rakryānta-s*²⁴ (of) Gangsal, Vungkal tihang, Vka, Sirikan, Kalung varak (and) Tiru ranu
12. presented their homage (i.e., the homage of the *rāmantā-s*) ; also the *sangat momahumah* of Pamrata (viz.) *Pu* (U)ttara and *sang Prataya*²⁵ of Rāṇḍaman, the *raka* of Hamparan
13. and *Pu* Vatabvang, the assistant of *rakryān Pañji* (viz.) *vasa* (of?) Pamilihan and *Sang Dumba*. Such is the number of those who presented the homage of the *rāmantā-s*.

14. of Kinvu. That is the reason why they were favoured with privileges to possess *savah*-fields (measuring) *lamvit* 6 *kadik* 12 *gavai mā(śa)* 6.²⁵
15. Witnesses thereof are : *sang pangurang-s* of the treasury,²⁶ all together, the *raka* of Maṇḍyāngin (viz.) *Pu* Khattvāṅga, *sang*²⁷ Prasan, *sang* Malañja,
16. *sang* Kasugihan, *sang* Rongguy, *dapunta* Vadva, *sang* Ralva of Kamanilan, both *sang* Nila (as well as) *Sang* Drampis,
17. the *parujar(s)* of Mamrata (viz.) *sang* Turuhan, *sang* Panagar, the writer of the edict (viz.) *sang* *dapunta* Gara lek.
18. Such is the number of the witnesses. After the *rāmantā-s* were favoured with privileges, they returned to their dwelling-places. There remained
19. the notables (*sang hadyar*) who slept together. All the men and women were fed and (then) slept. They were fed with
20. 2 buffaloes valued at (?) 2 *suvarṇa*. Thereupon was set up the *sang hyang* Tēas.²⁸ Witnesses thereof are the *vadihatī*
21. of Kasugihan (viz.) *Pu* Padma, the (*m)akalambi haji* (viz.) *dyah* Nangkala, *Danu* of Maku(dur ?).....

FOOTNOTES

1. Previously it was wrongly described as the Stone of Panataran in Kediri. See KO, p. XIV.
2. Catalogus Groeneveldt, p. 358.
3. OJO, p. 34.
4. For further literature, see references in Verbeek, *Oudheden*, pp. 272-273.
5. Damais : bajra^o.
6. The reading of the numeral for 9 has been doubted by Stutterheim in TEG, 74, p. 272.
7. Skt. śīra^o.
8. Skt. śī.
9. The correct Skt. form is : ī^o.
10. Skt. : ṭri^o.
11. See the preceding f.n.
12. The better form is : viha.
13. Usually : ḫpih.

14. Skt. śrī.
15. Read : ^otangakan.
16. Duplication of consonants seems to be due to oral speech.
17. Better : ^odēgakan. Here also the consonant has been doubled.
18. A Mal.-Polynesian day of the six-day week.
19. A Mal.-Polynesian day of the five-day week.
20. Lit. Originally.
21. Or : the *savah*-fields were divided to be taken care of.
22. So the phrase is translated by Poerbatjaraka while he discusses *KO* XX in his *Agastya*, pp. 74-80.
23. *Masuya* may be = *masu(varṇa) ya*.
24. The suffix *nta* in *rakryanta* may have a plural bearing like that in *rāmanta*, but we are not sure about it. One *n* seems to have been dropped as doubling was unnecessary from the viewpoint of accent.
25. This indicates that they did not receive what the united body of the *Taji*'s originally had.
26. Cf. Stutterheim in *TBG*, 65, p. 243, fn. 63. Can Kabandharyyan be place-name?
27. Regarding some of the following names, it is not clear if we should consider them to be personal names or place-names.
28. The sacred stone.

LXXVI

COPPER-PLATE OF UNKNOWN ORIGIN (BAT. 19)

(C. 829 ŚAKA)

This copper-plate measures 45×19 c.m. and is preserved at the Jakarta Museum where it is numbered E. 19.¹ On the transcription of this record, it was stated that the plate was received "from Li Djok Ban, Ngadirēdja, Kēdu."² As the text of this inscription has almost literal agreement with the Kēdu charter of 829 Śaka,³ it has probably to be dated in that year like *OJō* XXVII. It is not possible however to consider the present record to be the concluding portion of *OJō* XXVII. Because, study of the Kēdu inscription reveals the fact that our plate, as we have it, does not begin from where *OJō* XXVII ends. Besides, *OJō* XXVII and the present charter have been incised on different kinds of materials.

As this inscription may be considered to be a copy of the Kēdu record edited before, further notes and translation are left out from the present edition of the text. The transcription of this record has been published in *OJō* where it bears no. CVIII. A comparison of these two indicates that the spelling and writing in the present copy are somewhat careless.

TEXT

- a. 1. naih mas su 5 vdihan rangga yu 1 rakryān anakvi dyah vraian vinaih mas su 2 kain vlah 1, juru i ayam tēas rua miramirah pu rayung vanua i miramirah vatak tēas, mangra
2. ngkappi halaran pu dhanada vanua i paramuan śima ayam tēib, juru makudur rua patalēsan pu viryya vanua i vadung, poh vatak pangku doh mangrangkappi vacaha pu danta

3. vanua i katguhan vatak hamēas kapua vinaih mas mā 4 vdīhan rangga yu 1 sovang sovang || ayam tēas lumaku manusuk pu vrayan vanua i pañdamuan sima va
4. dihati, i makudur sang varingin vanua i sumangka vatak kalu varak i tiruan pavatrungan vanua i kavikuan ing vdī tađahaji pu il, juru vaduā rarai i pāta
5. pan pu kumla vanua i sumangka vatak tangkil putih kapua vinaih mas mā 4 vdīhan rangga yu 1 sovang sovang || sang juru i patapan, matañda pu tema, juru ning lampuran ra
6. kai pipil juru ning kalula sang nirmala, juru ning mangdakat sang manorava vinaih pirak dha (?) 1, kinabaihanira, patih rikang kāla kayu mvuban rakai aiñđo rama ni kapur su
7. kun si gambhira rama ni đudu airbarang si daha rama ni surasti vahuta pētir si dravida rama ni laghava pañdakyan si tajik rama ni gilirana kapua vinaih mas mā 4 vdīhan ra
8. ngga yu 1 sovang sovang, vahuta lampuran si sañjaya rama ni pavaka, pañdakyan si tañđa rama ni nara, kapua vinaih pirak mā 8 vdīhan rangga yu 1 sovang sovang || parujar
9. ni patih kayumvungan si harus rama ni kuđu, parujar ni patih sukun si datu rama ni viryyan parujar airbarang si viśala kapua vinaih pirak mā 5 vdīhan rangga yu 1 sovang
10. sovang || kalima i pētir si pujut rama ni nakula juru si jana rama ni śuddha, juru i ñañdakyan si mandon rama ni sonde samval si pingul rama ni madhava kapua vinaih
11. pirak mā 4 vdīhan rangga yu 1 sovang sovang || rāma i tpi siring rikang kāla i muñduan gusti si guvi rama ni krami, i haji huma gusti si hivā, i tulang bair gusti si palarasan ra
12. ma ni bahu, i varirgin gusti ri varingin rama ni dangēn, i kayu asam gusti si vujil rama ni grak, i pragaluñ gusti si mni rama ni bhasita, samval rama ni sađa, i vunut vinkas
13. pu mamvang rama ni dhanañjaya, i tiruan vinkas si lbur rama ni sukik (?) ri air hulu si kidut rama ni karña, i sulang kuning vinkas si kuda rama ni ñivi, i langka tañjung vinkas si sahing rama ni
14. tamuy, i samalagi vinkas si tarā, i vungkal tajam vinkas si antara rama ni juvē, i hampran kalima si ina rama ni bānā, i kaśugihan vinkas si hayu, i puhun

- b. 1. vinkas si pavā rama ni sumingkar, i pruk tuha vinkas singayuh rama ni sangkan, i vuatan vinkas si tirip rama ni ireka,⁴ i pamanḍyan vinkas si siva rama ni vipula, i tpu
2. san vinkas si aja rama ni kvyēn, i turayun i sor vinkas si guta, i ruhur vinkas si vahi, i kalañdingan vinkas si banua, i kđu kalima si dharmi, ikā ta kabaih ka
3. pua vinaih, pasēk pasēk kayānurūpa ikanang vanua makēng vinaih pirak mā 2 vdīhan rangga yu 1 sovang, ikanang vanua mađmit vinaih pirak mā 2 sovang sovang ||
4. || vinusimajangut, matapukan si barubuh, juru padahi si nañja, magañcing si krēṣṇī rāvañahasta si mandal, kapua vinaih vdīhan hlai 1 pirak mā 8 sovang sovang || mangla
5. si kirāta rāma ni bhasita, muang si butčr, mabungva si busū rama ni garagasih muang si rubih kapua vinaih pirak mā 2 sovang || pisora ning anugraha rikang kāla patih
6. mantyāsih sang krēṣṇa rama ni ananta, muang soara ning rāma i mantyasih kabaih pu kolā rama ni dī , pu puñjēng rama nī bahad pu kārā rama ni labdha, pu tēro rama ni bisis, pu
7. kēcih rama ni sni, pu mandadi, rama ni vacitā pu bikray rama ni baruña || saprakāra ning saji sang makudur ing mañđala inenas pāmasanya su 2 mā 2 ku 3 || i sampun i ma
8. vah pasēk pasēk manađah sang vahuta hyang kudur muang vadvā rakryān sang pinakapangurang muang patih vahuta rāma i tpi siring kabaih || lvir ning tinađah hadangan vōk ki
9. dang vdus, ginavai samenaka, muang saprakāra ni(ng) harang harang || i sampun ing manađah mangđiri sang makudur lumkas manapate mamatingakan hantriñi manavurakan havu, manetē
10. t hayam i harapan vadva rakryān muang patih vahuta rāma i tpi siring, umuvañ ya i ronya || nahān cihnanyan sampun mapagēh ikanang vanua i mantyasih muang
11. ikanan vanua i kuning kagunturan inanugrahākan rikanang patih mantyasih sima kapatihara, yápuan hana umulahula ya dlāha ning dlāha pañcamahāpīta
12. ka pangguhanya, pāpa ni mati brahmaṇa vihikan mangaji 108 pāpa

ning mamaṭī lamvukanyā 108 pāpa ni gurudrohaka, pāpa ni
bruṇaghna, mangkana pāpa tmū ni

13. kanang vang umulahulah iκai sima, matangya kayatnāntā soninikai
prasasti ya mānyat svasthā || 0 ||

FOOTNOTES

1. *Notulen*, 1911, p. XXIV.
2. *OJO*, p. 240.
3. *TBG*, 67, pp. 172-215.
4. Or : loka [Brandes]. One succeeding line seems to be dropped in 70.24.

LXXVII

A COPPER-PLATE OF UNKNOWN ORIGIN

(C. 820-832 ŚAKA)

The find-spot of this record is not known. The then Batavia Society received it from Cæsar Voute of Ambarawa. It is extremely mutilated and measures 20 c.m. in length and 8 c.m. in breadth. It has 7 lines of writing on the first face in the script of Central Java. As the record was promulgated during the time of mahārāja rake Vatukura, it should be dated at least between 820-832 Śaka. It seems to record the foundation of a freehold. The text of this record has been published in DV, 1925, p. 18.

Due to its mutilated condition, it is not possible to make any decent translation of the record.

TEXT

1. svasti śakavarṣā...
2. śrī mahārāja rake vatuku(ra)...hadā...gavai...
3. kudur. acung salaha...parahu kapua matu i...
4. ...tuhān ing sasī makveh...puluh ing savah...
5. ... ing su tuhān gu ... tuhān ...
6. I ... lima bakal ... tuhan ...
7. ... li ing sasīma samangkana ikanang salah ... dening mangila ...

LXXVIII

COPPER-PLATE OF KALADI (PĒNANGGUNGAN)
831 ŚAKA

This copper-plate has been preserved in the Museum at Jakarta under no. E 71; the estampage is numbered 2840. The first few lines of this record have been transcribed by Damais in *BEFEO* 47 (1955), p. 49. Reference may also be made to *JBG*, 1939, p. 120. The year of the inscription is 831 Śaka. According to Damais, the date corresponds to 27th June, 909 A.D. The record has not yet been fully edited. The *JBG* referred to above records under E 71: "8 bronze inscriptions with a fragment of an inscription from 831 Śaka (909 A.D.) of Balitung. Plates 1, 2, 4, 6-10 are present. Rest lacking, end however present. 43×11 c.m. from Pēnanggungan."

TEXT

- 1a1. || ० || Śrīr astu jagaddhitāya || ० || svasti śakavarsatīta. 831. āśāda
māsa
2. tithi aşṭami śuklapakṣa. ba. va. ang. vāra mahatal uttara granārasta.
hastanakṣatra. dinā
3. ksabdeto śivayoga kuveraparvveśa. bāyabyamāṇḍala. sveta
muhutta viṣṭikara
4. ḥa. nyaravi. tatkāla ny ānugraha śrī mahārāja rāke vatukura dyah
balitung śrī dharmodaya mahāsambhu
5. tinadah rakryān mapatiḥ tgu hino pu dakṣantama bāhubajra
pratipakṣakṣaya turun i rakryān
6. bavang dyah śrahvana. sambandha. ikanang lmaḥ ing kaladi.
i gayam. mvang ing pya-pya vatēk
- 1b1. bavang sinēmbahakēn ḫampunta sunddhara muang ḫampunta
* ḫampi ...

TRANSLATION

- 1.a 1. || O || Let there be prosperity for the good of the world || O || Hail !
The Śaka year expired, 831, the month of Āśādha,
 2. the eighth day of the bright half of the month, *Vasi*¹, *Vagai*²,
Tuesday, the planet stood under Mahātala in the North (?)³,
(while) the lunar mansion was Hastā, the diurnal
 3. axis was known (?)⁴ to stand under the conjunction of Śiva, while
Kuvera was the lord of the *Parva*, the orb of Vāyu, the moment
of Śveta, in the Karāṇa of Viṣṭi,
 4.(?). At that time, the favour of Śrī Mahārāja rāke Vatukura
dyah Balitung Śrī Dharmodaya Mahāsambhu
 5. was communicated to the *rakryān mapatiḥ tgu hino Pu Dakṣantama*⁵
Bāhubajra Pratipakṣakṣaya (and) forwarded to *Rakryān*
 6. Bavang dyah Śrahvana. The reason is : the land at Kaladi, at
Gayam and at Pyapya under
- 1.b 1. Bavang were offered in homage (by) *Dampunta Sunddhara* and
Dampunta Dampi.....

FOOTNOTES

1. A Mal.-Polynesian day of the six-day week.
2. A Mal.-Polynesian day of the five-day week.
3. The translation of *granārasta* is provisional. The word seems to be of Sanskrit
origin, but the influence of oral speech has tended to make it virtually unrecog-
nisable.
4. Skt. : *Dināksaviditah* ?
5. Usual spelling is : *Daksottama*.

Leiden Museum plate (=LMP) and modifications from the readings of the Jēdung(?) inscription have been indicated below in the footnotes under DMP. According to Damais¹², the Śaka date of the inscription corresponds to 13th August 910 A.D.

LXXIX

THE COPPER-PLATE OF TULANGAN (JĒDUNG I),
(8)32 ŚAKA

It has been stated that this copper-plate was obtained from Jēdung of the Mojokerto division of the residency of Surabaya. This communication of Brandes¹ has been called into question by Dr. Stutterheim,² as the Pančmbahan of Sumenep, upon whom Brandes apparently relied, is deemed unreliable in antiquarian matters. According to Dr. Stutterheim, it was received from the collection of Mr. G. L. Baud³ and was perhaps originally obtained from the Governor General *ad interim* J. C. Baud, from whom some objects came to the possession of the Museum at Leiden as early as 1835. This does not, of course, enlighten us about the find-spot of the record. The plate is preserved in the Museum of Leiden,⁴ while some copies of the record are known to exist in the Library of the Royal University at Leiden.⁵ The authenticity of this record has, however, been called into question by Dr. Goris.⁶ It measures 26.2 c.m. in length and 11.7 c.m. in breadth.⁷

The inscription is mutilated and it appears to handle over some lands which were granted to a person (or persons).

The text of this record has been published in *OJO* where it bears no. XXVIII.⁸

The Leiden Museum copy numbering 3340 measures 260×150 m.m. It is written on one side of the plate. It is dated in 932 Śaka, which seems to be a mistake of the copyist. The date should be read as 832 Śaka.⁹ It is engraved on a plate which had served earlier as an inscription, because traces of some letters from the 10th Śaka century or later are still visible. The copyist, according to Van Naerssen,¹⁰ literally copied from a specimen before him which he could not easily read or understand. So whole words or even ideas of original inscription have been dropped.¹¹ Words not transcribed in *OJO* but appearing in the

TEXT

1. svasti śakavarṣatita 832 bhadravādamāsa¹³ tithi¹⁴ pañcamī śu
2. klapukṣa tu u¹⁵ vāra maḍangkungan rudradevatā¹⁶ yo
3. ga īrikā¹⁷ divaśanya¹⁸ manambah i śri madāraja¹⁹ Kegaluh²⁰ ma
4. dya(h) garuḍamuka²¹ śri dharmmodāya mahāsama²² muang rakryan mahāmantri²³ i²⁴
5. hino pu²⁵ dakṣottama bāhubajra²⁶ pratipakṣakṣaya²⁷ prayojana nira ma
6. tanguyan²⁸ panambah uminta ikanang lmah²⁹
7. nan³⁰ kulon ngaranya³¹ inu yapvan ta ya lva

TRANSLATION

1. Hail ! The śaka year expired, 832, the month of Bhādra, fifth day of the bright
2. half of the month, tunglai,³² umanis³³...maḍangkungan,³⁴ the deity Rudra, (during) the conjunction of...
3. On that day,paid respects to the illustrious great king, (the *rāṭa*) of Galuh (?) ...
4. dya(h) Garuḍamuk(h)a,³⁵ H. M. Dharmmodaya mahasama³⁶ and the rakryan mahāmantri of
5. Hino (viz.) Pu Dakṣottama bīhubajra pratipakṣakṣaya, on his (own) account. The
6. reason of (his) paying respects (to them) is that he begged for the lands
7.³⁷

FOOTNOTES

1. See *Catalogus Groeneveldt*, p. 359.
2. *TBG*, 67, p. 185.
3. *Vide Juynboll, Catalog V*, p. 231, under no. 3340.
4. In *OJO*, p. 36, it was described as lost. This reference has been corrected in Krom's *Geschiedenis*, p. 188, f.n. 6.
5. *TBG*, 47, pp. 453, 456; *OJO*, p. 36.
6. *Feestb. Bat. Gen.*, I, p. 204.
7. Juynboll, *op. cit.*
8. For text and notes, see also F. H. Van Naerssen, *BKI* 97(1938), pp. 508-11.
9. Krom, *op. cit.*, p. 188.
10. *BKI*, 97 (1938), p. 509.
11. See however Damais, *BEFEO* 45(1951), p. 37, f.n. 1.
12. *BEFEO* 45(1951), pp. 36-37.
13. See Damais in *BEFEO* 45(1951), p. 12, f.n. 2 in pp. 12-13. The correct Skt. form should be : bhādrapa.²
14. LMP : tīthi.
15. After this LMP has : sa.
16. LMP : indradevatā. Immediately thereafter occurs : hārmmāṇa.
17. LMP : irika.
18. Read : °sanya. There stands nyāḥ in LMP and immediately thereafter : vurut or turut (?)
19. Read : mahā³.
20. Brandes emends it into raka halu (*OJO*, p. 36), Stutterheim (*TBG*, 67, p. 196) into rakai galuh. Krom reads (*Geschiedenis*, p. 188) the title as : kegaluh. LMP has : raka galuh.
21. This was omitted in the transcription of Brandes, but referred to by Krom, *op. cit.* Elsewhere, the word has been spelt as : °mukha.
22. In some other places, the name has been spelt as : Dharmmodaya mahāśambhu. LMP : Sambu.
23. Read : tri.
24. LMP : ing.
25. LMP : dyah.
26. LMP : bajrā.
27. Dr. Krom (*op. cit.*) appears to read the name as: °bajrāprapakṣa, which occurs in LMP.
28. Read : °nyan. Also in LMP.
29. After this LMP has : tuha ngana pin-nikang alas la.
30. LMP : mvan.
31. After this LMP has : ing nūpasūla hlāt katakutanā sambantaya kṛ.
32. A Mal.-Polynesian day of the six-day week.
33. A Mal.-Polynesian day of the five-day week.
34. The name of a vuku.
35. It is interesting to note that Garudamukha is the name of the royal seal during the time of king Airlangga, cf. *OJO* LXIV, and others.
36. See note on the text.
37. Two or three words of this mutilated line appear to indicate that the following portion described boundaries of the lands.

LXXX

THE STONE OF TAJI GUNUNG, 194 SAṄJAYA

The find-spot of this stone is not known, but Rouffær conjectured that it might have been obtained from Taji near Prāmbānān¹. It is now preserved at the Jakarta Museum where it is numbered D. 6. Impressions of this record form Oudh. Bur. nos. 168, 169, 180, 205, 207-209, 334,² while a plaster-cast is extant at the Leiden Ethn. Mus. under no. 2983.³ Regarding this stone, Dr. Brandes⁴ furnished some particulars in 1887. He said that the stone is of dark-blue colour with a protruding upper extremity of the size of a roof and a slightly arched level. Four sides of the stone have been incised in Old-Javanese script of Central Java. Some words in the very opening section of the inscription cannot be read now, but the remaining portion has been very little damaged. In height, it measures 102 c.m. across the centre and 89 on the small sides ; in breadth, it is 50 c.m. at the top and 42 in the lower portion ; the breadth of the small sides is 8.⁵

The language of this inscription is obscure in many places and contains some linguistic peculiarities, whereof the frequent duplication of the consonant (e.g., *narznāttha* for *nāttha*, etc.) is a noteworthy feature. The spelling is not also consistent in all places. The record betrays these and other peculiarities which appear to distinguish it from the general group of inscriptions.

Another remarkable feature of this and a following inscription is that both these records have been dated in the Sañjaya era, which is rather unusual. Of the inscriptions of Dakṣa, two have been dated in this era and this has given rise to some intricate problems. The reading of their dates was also not certain. According to Brandes, the present record is dated in 694 Sañjaya and the other one in 693 Sañjaya. Goris⁶ read the date on this inscription as 172 or 174. Damais,⁷ on the other hand, after studying relevant palæographical astronomical (calendarical) and historical data, read the year as 194 Sañjaya which is accepted here. According to him, 194 Sañjaya = 832 Śaka, its Julian equivalent being

21st Dec., 910 A.D. It is now generally accepted that the starting of this Sañjaya-era is connected with some notable episode in the life of king Sañjaya of the Canggal inscription dated in 654 Śaka. The inscription records that the village of Taji Gunung was marked out into a freehold by the *rakryan mahāmantri*, *rakryan Gurumvangi* and others after the bestowal of the favour of the *rakryan* of Sigadiri.

The transcription of this record has been published in *OJO* where it bears no. XXXVI.

TEXT

RECTO

4. Om namaśśivāya namo buddhāya || 0 || svasthā śri sañjaya varṣā³
194 posya⁹
5. māsa titi tritiya¹⁰ krṣṇapakṣa tu u bu vāra irikā mūlaprathamanikai banua ni taji gu
6. nung sinusuk śīma¹¹ dai rakryan mahāmantri¹² muang rakryan gurumvangi muang samgēt
7. lūa anung ayam tēhas¹³ ngūni an sinimma¹⁴ ikai banua pu dāpit ana
8. k vanua i pañdamuan vatak vadihatī ana jurujuru i sira sang hadyan si ra
9. rāh atah vatak vadihatī muang sang hadyan halarran¹⁴ pu dānada anak banua
10. i pandamuan vatak vadihatī makalambi haji pangurang miraryāyām tēhas¹³
11. sang hadyan buangēn anak banua i gunungan vatak tangkillan sang ilu um(u)
12. yuttī¹⁴ sang hyang bungkal¹⁵ sima susuk kulumpang dū ni savah samigat makudur brada ana
13. k banua i vaju poḥ vatak makudur ana sira jurujuru i sira sang hadyan da
14. va anak banua i ratēguḥ vatak khamēhas sang adyaḥ¹⁶ auydyāngin anak
15. banua i kahangattan vatak khamchās¹⁷ atah bara i samēgat

16. makudur sang umilu umuyutti¹⁸ sang hyang bungkal sima susuk kulumpang dyah raydē
17. anak banua i lingai vatak mukudur bungkal tpat dū ni du(vēg) nikai
18. banua an sima pu saranna anak banua i ngulu kabikuān ri tangkillan va
19. tak tak¹⁹ tangkillan atah yāpuan hana drohaka umulāhulāh¹⁸ ikaing
20. sima panganugraha rakryan i sigadiri pinghay vahuta i vungkal tpat maka
21. bhēhan¹⁸ dlāha ni dlāha i vka vēt sang pinghay buara tan tamimua²⁰ pha
22. llani¹⁶ jarin guna ngimiveh²¹ tka ikāng umulāhulāh¹⁸ ikaing sang
23. hyang sima susuk kulumpang āpan huvus sapattha²² sang vahuta hyang mūang sang ma
24. kalambi haji jarin mangkana sang hyang vungkal sima susuk kulumpang
25. śinivi²³ ri tarub²⁴ nguni śri sañjaya naranāttha¹⁸ haji balitung²⁵ śri lovanna mū
26. ah²⁶ ngunikana ha-an i sira panggiḥ anak vanua i poḥ vatak pal
27. muvaḥ juru ni lampuran pu jaya anak banua i galagah vatak khino²⁷
28. mūvaḥ juru banua raray sang bulibak anak banua i guva vatak khino²⁷
29. mūvaḥ pinghay mānak sang hadyan ayuh anak banna²⁸ i trirava mūvaḥ paru
30. jar niru pu laka mūvaḥ pinghay i jro turus sang dyan²⁹ mali mūvaḥ sang hadya
31. n kalang anak banua i trirava muvaḥ i trirava pu madhya m(u)-vaḥ pinghay i jro
32. turus sang hadyan lvah vatu anak banua i vuatanimmas³⁰ parujar ni
33. ru pu rinu mūvaḥ rāma kabayan i savangan pu kura mūvaḥ pu mūvaḥ

34. pu anting parujar rāmanta i savangan si basini mūvah magalaḥ savangan si
35. bala mūvah vahuta i savangan si ca mūvah binkas i savangan pu
36. piñda ni byāyanta irikāng susukkan³⁰ sīma vualang³¹ kati ma
37. hisa³² 2 pāja 2 vdus 1 citralekha sang rudra anak banu
38. a i sa- tkan śrī pasaji ri sira pirak 1 mā 4 bras pā—³³

VERSO

1. paranakkan³⁴ i vuattan³⁵ sang vulu payang
2. vuñjang mūvah vahuta i jruk śrī pu danta mūvah i jruk śtī pu bajra mūvah pu sakti gusti i jru
3. k śrī vinkas pu tiring rāma maratā i jruk śrī pu kevala mūvah parujar rāmanta pu
4. amboḥ mūvah pilunggalı pu mala mūvah pu vodya anak banua i bangkal mūvah
5. pu asiki vatak khino³⁶ mūvah tuha paḍahi pu drengo anak banua i hulu
6. vanua mūvah aravanasta³⁷ anak banua i bavantan manglu³⁸ pu kinang anak banu
7. a i vuattan śrī sima angarē i dihyang muvah patiñdiḥ anak banua i hijo si
8. ma angasē i talun atari si kutil jajamāna³⁹ pu natha anak banua i mu
9. ngga vatak tangkillan mūvah sa sukha anak banua i tumurun mūvah sang ha
10. dyan bisañja paḍammapuy sang hadyan dumma anak banua i parahita atalı va
11. tak talu mūvah sang hadyan mahintu i susuhhan pu siga mūvah kaki udih pr
12. ttaya⁴⁰ i vungkal tpat sang saranggang ana(k) banua i layang vatak layang mūvah pṛttaya
13. vayangkappi sang hijo mūvah kalang i hulu vanua pabhumi mūvah pu tolé

14. anak banua i bakal muvah i sigi pu galini i sukuṇ pu susū kalang i
 15. ruṇdungan pu lima i vuattan ni mas pu sagu i tambak haji pu asti i kahu
 16. rippan pu dhara i ramvi pu tirip i tugu pu bahas vatu viri pu garu i tla molih pu
 17. cṛñcang i gavantan dyah gundyang kalang i seser pu dhara binkas i seser
 18. pu sita binēkas ruṇdungan pu subhā vinkas i hurantan pu isuk i salambaya
 19. n pu vagay i sibunnan pu angkan juru ni halivat pu rati i susuhha
 20. n mūla pu ile anak banua i vuattan śrī raja sampag lúa
 21. sakveh ming mangilala drabya haji kabaiḥ tapa haji kadut pangurang parana
 22. kkan⁴¹ hiñjamman⁴² kdī valyan tuha paḍahi paṇḍay aravanasta³⁷ kutak ka
 23. pur ittevamīdi⁴³ saprakāra sang mangilala drabya haji kabaiḥ tan tu
 24. mamā irikaing banua i taji gunung muang rananta kabaiḥ āpan sampun ya ina
 25. nugrahān dai rakryān mahamantri⁴⁴ muaty (?)⁴⁵ rakryān momahomah⁴⁶ guruba
 26. ngi⁴⁷ muang samgat lúa kunang yāpuān asing sira mangilala drabya haji
 27. muang śimannāta⁴⁸ ya irikai sapavkas samgat lúa irikata, tḍāmmatannā⁴⁹
 28. sang mangilala drabya haji syanganta d()mma mangavaitanna rovang ngantā mana
 29. mbah i rakryan kāliḥ muang samgat lúa āpan mangkana pavkas nira ri kittā ḍram
 30. ma⁵⁰ ri taji gunung makabaihhan⁵¹ ...kalima pu galah gađing lu
 31. binkas pu cara vurak variga pu kaco vadva rarai pu()isuk
- LEFT SIDE
- 31.a || tuha vērči pu san lyā, memen rakryan mangigal ri susukkan⁵¹ sīma i taji gunung si angkus

RIGHT SIDE

31. b si ryyak prabayan si kasuk si mangakap si manikap si viju si matar
si mangagul.....

TRANSLATION

RECTO

4. Om ! Salutation to Śiva ! Salutation to Buddha ! ॥ ० ॥ Hail !
The auspicious Sañjaya year, 194, the month of Pauṣa,
5. third day of the dark half of the month, *tunglai*,⁵² *umanis*,⁵³
wednesday. On this (day) for the first time (?), the foremost
village of Taji gunung
6. was marked out into a free-hold by the *rakryan mahamantri*⁵⁴ and
rakryan Gurumvangi and *sangat*
7. *Lua* who was *ayam tēas*. At that time, the village was (also) marked
out into a free-hold by *Pu Dapit*, resident
8. of *Pandamuan* under *Vadihatī*. There were (also) the *juru-s* of
him : *sang hadyan Sirarah*,
9. also under *Vadihatī*; and *sang hadyan halaran* (viz.) *Pu Danada*,⁵⁵
resident
10. of *Pandamuan* under *Vadihatī*; *makalambi haji*; *pangurang*; the
mira(mirah ?) of *ayam tēas* (namely ?)⁵⁶
11. *sang hadyan Buangēn*, resident of *Gunungan* under *Tangkillan*.
(The following) went to consecrate
12. the sacred *vungkal sima susuk* (and) *kulumpang* in the corner of the
savah-fields : *sangat Makudur* (viz.) *Brada*,
13. resident of *Vaju poli* under *Makudur*. There were also the *juru-s* of
him : *sang hadyan*
14. *Dava*, resident of *Ratēguh* under *Hamē(h)as*; *sang hadyan Aṇḍyāṅ-*
gin, resident
15. of *Kahangattan* under *Hamē(h)as*; also *Bara*.....of *samēgat*
16. *Makudur*. (The following) went (and) circumambulated round the
sacred *vungkal sima susuk* (and) *kulumpang* : *dyah Randē*,
17. resident of *Lingai* under the *mukudur* of *Bungkal tpat*⁵⁸. (It was
fixed) in the corner of the young cocoanut-tree of

18. the village that was marked out into a free-hold by *Pu Saranna*,
resident of *Ngulu-cloister* of *Tangkillan* under
19. *Tangkillan*. Now, if there is any violater who disturbs
20. the freehold which has been given as a token of favour by the
rakryan of *Sigadiri*, the *pinghay-s* and the *rahuta-s* of *Vungkal tpat*,
all together,
21. for the reme⁵⁹ future, to the sons and descendants of the *pinghay*
(namely ?) *Buara* (?),—he shall not experience the fruits
22. of his merits. So also when he comes to...disturb the
23. sacred *sima susuk* (and) *kulumpang*. Because, completed have been
the cures of *sang vrutha hyang* (of the *kudur*) and his
24. *makalambi haji*. In this way..the sacred *vungkal sima susuk* (and)
kulumpang
25. were set up at the site of the previous camp of the illustrious ruler
of men (viz) *Sañjaya*. The king⁶⁰ *Balitung*,⁶¹ *Śrī Lovanna* had
moreover
26. *Puhou* (?) granted audience to the residents of *Poh*⁶² under *Pak*
(-*arhyang* ?)
27.Moreover, (there were also present) : the *juru* of *Lampuran*
(viz.) *Pu Jaya*, residen⁶³ of *Galagih* under *Hino*;
28. a *juru* of *Banua* *raray* (viz.) *sang Bulibak*, residen⁶⁴ of *Guva* under
Hino ;
29. and the *pinghay* (of) *Mānak* (viz.) *sang hadyan Ayuh*, resident of
Trirava ; and the *parujar*
30. of *Niru* (viz.) *Pu Laka* ; and *pinghay(s)* of *Jro turus* (viz.) *sang*
hadyan Mali (;) and *sang hadyan*
31. *Kalang*, resident(s) of *Trirava* ; and *Pu Madhya* of *Trirava* ; and
pinghay of *Jro*
32. *turus* (viz.) *sang hadyan Lwih Vatu*, residen⁶⁵ of *Vuatan* (i) *mas*⁶⁴ ;
the *parujar* of
33. *Niru* (viz.) *Pu Rinu* ; and the *rama kabayan* of *Savangan* (viz.) *Pu*
Kura ; and *Pu* ... and
34. *Pu Anting* ; the *parujar* of the *rāmanta(s)* of *Savangan* (viz.) *Si Basini* ;
and the *magalah*⁶⁶ of *Savangan* (viz.) *Si*

- ala ; and the *vahuta* of Savangan (viz.) *Si Ci* ; and the *vinkas* of Savangan (viz.) *Pu*
-The total amount of expenditure for marking out the free-hold is eight *kati*, 2 buffaloes,
- 2 sheep, 1 goat. The *citrakha* is *sai* Rudra, resident of.....

VERSES

1. *T' e paranakan*⁶⁶ of Vuattan (viz.) *sang Vulu piyan* g...
2. Vuñja g ; and the *vahuta* of Jruk śrī (viz.) *Pu Danta* ; and *Pu Bajra* of Jruk śrī ; an' *Pu Sak* ; the *gusti*
3. of *Jruk śrī*, the *vinkas* (viz.) *Pu Tiping* ; the *rāma maratā* of *Jruk śrī* (viz.) *Pu Kvala* ; and the *parajar* of *rāmantas* (s) (viz.) *Pu*
4. Amboh ; and the *pilunggah* (viz.) *Pu Mala* ; and *Pu Vodya* (who is) the resident of Bangkal ; and
5. *Pu Asiki* under *Hino*⁶⁷ ; and the *tuha padahi* (viz.) *Pu Drengo* (who is) the resident of Hulu
6. vanua ; and *rāvayahasta* (who is) the resident of Bavantan ; the *mangla*⁶⁸ (?) (viz.) *Pu Kinang* (who is) the resident
7. of Vuatta śrī, a free-hold *keper* *iden* *Din yang* and *Patindih*⁶⁹ (who is) the resident of Hijo, a free-hold
8. dependent on Talun ; the *atari*⁷⁰ (viz.) *Si Kutil* ; the *yajamān*⁷¹ (viz.) *Pu Natha* (who is) the resident of Mungga
9. under Tangkillan ; and *sa(n)g* *Sukha* (who is) the resident of Tumurun ; and *sang hadyan*
10. *Bisanja* ; the *padamapuy* (viz.) *sang hadyan* *Jun imi* a (who is) the resident of Parahita, also
11. under *Talu*⁷² ; and *sang hadyan* *Mahintu*⁷³ , *Pu Siga* of *Susuh* an, and the *kaki Uduh* ;
12. the *pratyaya* of *Vungkal* *tpa* (viz.) *sang Saragggang* (who is) the resident of *Layang* unde *Layang* ; and the *pratyaya* of
13. *Vayang kappi* (viz.) *sang Hij* ; and the *kalang* of *Hulu Va* *im* a (viz.?) *Pabhumi* ; and *Pu Tole* (who is) the

14. resident of Bakal ; and *Pu Galini* of *Sigi* ; *Pu Susū* of *Sukun* ; the *kalang* of
15. *Rundungan* (viz.) *Pu Lima* ; *Pu Sagu* of *Vua(t)tan* (ni) *mas* ; *Pu Asti* of *Tambak haji* ; *Pu Dhara*
16. of *Kahuripp* an ; *Pu Tirip* of *Ramvi* ; *Pu Bahas* of *Tugu* ; *Pu Garu* (of) *Vat Viri* ; *Pu*
17. *Crīcang* of *Tla* molih ; *dyah Gundyang* of *Gavantan* ; the *kalang* of *Seser* (viz.) *Pu Dhara* ; the *vinkas* of *Seser*
18. (viz.) *Pu Si ta* ; the *vinkas* (of) *Rudungan* (viz.) *Pu Subhā* ; the *vinkas* of *Hurantan* (viz.) *Pu Isuk* ; *Pu Vagay* of
19. *Salambayan* ; *Pu Angkan* of *Sibunna* ; the *juru* of *Halivat* (viz.?) *Pu Rati* ;
20. *Pu Ille* of *Susuhan mula*⁷⁴, resident of *Vuattan śrī* ; *Raja Sampag*⁷⁵ (of) *Lua*⁷⁶. (Henceforward)
21. all of the 'collectors of royal taxes' all : *tapa haji*, *kadut*⁷⁷, *pangurang*, *paranaka*, *huñjaman*, *kdi*, *valyan*,
22. so forth : all sorts of 'collectors of royal taxes' ; all⁷⁹ (these) shall not
23. tread upon the village of Taji gunung. Also because when ever this (village) has been furnished with a tree of
24. favour by the *rakryān mahāmantri* and the *rakryān momahumah* (of) Guru(m)bangi
25. and the *simpat* *Lua*. Yet, even if those who are 'collectors of royal taxes'
26.
27.
28. the 'collectors of royal taxes' shall leave off the sacred foundation. Proceeding eastwards, the assistants (of the 'collectors') paid respects to both the *rakryān-mahāmantri* and *simpat Lu*.
29. the offerings to both the *rakryān-mahāmantri* and *simpat Lu* because, therewith, the offerings of them (devotees) on the religious foundation erected by
30. a *Taj* iji gunung. All of them (paid respects). The *kalima* (viz.) *Pu Galah*, *gading*⁸¹ (viz.) *Lu*,⁸²

31. the *vinkas* (viz.) *Pu Cara vurak*,⁸³ the *variga* (viz.) *Pu Kaco*, the *vadva tarai* (viz.) *Pu.....*

LEFT SIDE

- 31a. The *tuha vērēh* (viz.) *Pu Sandyā*; the mask-players of the *rakryan* who danced at the foundation of the free-hold at Taji gunung : *Si Angkus*,

RIGHT SIDE

- 31b. *Si* (Ha)ryyak Prabayan, *Si* Kasuk, *Si* Mangakap, *Si* Manikap, *Si* Viju, *Si* Matar, *Si* Mangagul...

FOOTNOTES

1. *Netulen*, 1909, p. LXXVIII. According to *Rapp.*, 1911, p. 57, the find-spot is "probably Central Java."
2. *Rapp.*, 1911, p. 57; *OJO*, p. 54.
3. Juynboll, *Katalog V*, p. 232.
4. Catalogus *Groenveldt* pp. 373-374.
5. Juynboll, *op. cit.*, gives the following measurement: height, 96.5; breadth, 49.5; thickness 9 c.m.
6. *FBG* I, p. 203.
7. *BEFEO* 45 (1951), pp. 42 ff.
8. Skt. *ṛṣa.
9. Skt : pausa.
10. Skt : *yā.
11. It is usually spelt with a dental s.
12. Skt : tri.
13. Usually : tēas.
14. Here also the consonant has been duplicated.
15. Usually : vungkal.
16. Read : dyah or hadyan.
17. Read : hamēas. Hamēas occurs in other inscriptions also.
18. Here also the consonant has been duplicated.
19. This appears to be an illogical repetition of the latter portion of the previous word.
20. Usually : tēmu^o.
21. Read : nguni^o.
22. Skt : sapatha.

23. Usually : si^o.
24. Krom (*Geschiedenis*, p. 191) reads the word as : tarub.
25. See Damais in *BEFEO* 45 (1951) p. 61, f.n. 1. Previously the word was read as : bali tua (See Krom, *Geschiedenis*, p. 191), but Damais states that the reading of Balitung is certain.
26. Read : *vah.
27. Read : hino.
28. Read : vanua.
29. Usually : had^o.
30. The duplication of the consonant may be noted.
31. Read : *lu^o.
32. Skt : *ṇa. Regarding the numeral see *BEFEO*, 45 (1951) p. 57.
33. *BEFEO*, *op. cit.*, p. 57.
34. The duplication of the consonant be noted.
35. The word has been spelt above as : *atan.
36. Usually : hino.
37. Read : rāvaṇahasta.
38. Read : *la.
39. Skt : yaja^o.
40. This is usually written as : pratyaya or partaya.
41. Usually we find : *nakan.
42. Usually : huñja^o or *jē^o.
43. Skt : ityevamā^o.
44. Skt : *hāmantri.
45. Perhaps we have to read here : muang.
46. Usually : momahumah.
47. The name has been spelt above as : gurumvangi.
48. ci^o appears to be a printing mistake for si^o. Read : *siman-ata.
49. tāramānatānnā [K].
50. Skt : dharmma.
51. Here again the consonant has been doubled.
52. A Mal.-Polynesian day of the six-day week.
53. A Mal.-Polynesian day of the five-day week.
54. He seems to be Dakṣa himself. See *BEFEO*, 45 (1951), p. 59.
55. In the Kēdu inscription (*TBG*, 67, p. 207), this name has been spelt as Dhanada. See above no. 70, a. 13, where he is called ma(ngr)angkapi halaran.
56. Mira(mirah) ri ḥayam tēhas. Skt. Sandhi rule seems to be applied after : Mira.
57. For this translation, one has to consider, as said before, the use of mvang at this place in *OJO* XXIII : 7 and XXXI, v. 20.
58. This appears to be a place-name from 1. 20 below.
59. The occurrence of this word presents some problems. It is not clear, for example, if *Buara* is a personal name or a place-name or if it stands for 'there is'.
60. It is not clear whether Haji is to be translated by 'king' or prince is this context. See Damais, *op. cit.*, p. 61, f.n. 1.
61. It is noteworthy that the title Śrī Mahārāja is used neither before Sañjaya nor

- Bilung. The significance of the following two words (*Sri Lovanna*) is also not clear. Can it signify : Lord of the Saltish (Sea) ?
62. In this connexion, see reference to *Poh pita* in *TBG*, 67, p. 210.
63. This filling up is suggested by Stutterheim in *TBG*, 67, p. 183, f.n. 27.
64. An alternative translation of this passage (11-25-26) is "were set up at the site of the previous camp of the illustrious ruler of (viz.) Sanjaya, the king Ballitung, Sri Lovanna. Moreover, previously these (personages) had granted audience to the residents of....."
65. See also *KO* XV: b, 5 (804 4a). For its location and connected problems, see Krom, *Gedächtnis*, pp. 263-264, and *O V*, 1926, p. 10⁴.
66. Apparently an official title.
67. Kern's translation of the term *VG* VII, p. 47, v. 12, a cross-breed one, does not suit the context.
68. If Hino or Khino be a geographical or administrative division, the placing of a person under it would appear queer. If it is an official title, as some places elsewhere, it would give better sense.
69. The word has doubtfully been read as "gla", but "gla" is found at this place in some other inscriptions.
70. This may be a title or a personal name.
71. This may be an official title of unknown significance or a part of the name of Talun.
72. In Skt., the term denotes a 'sacrificing host.'
73. *Manghinglu* appears as an official title in *KO* IX, lb. 6.
74. This seems to be fuller name of the village referred to in ll above. Or, it may be that the use of the word *mula* signifies the original Susuhhan, thereby indicating that the village of Susuhhan, as referred to in ll above, was merely a colony or extension of Susuhhan *mula*.
75. Or : (1) Raja Sa(n)g Mēpag (of) Lua (2) Rajasa Mēpag (of) Lua (3) Raja (of) Sampag Lua etc. Any one of these may also be intended.
76. ll. 19-20 may be translated in several ways.
77. Its significance is not quite clear.
78. *Karpur* may be the *prākṛit*-form of *karpura* i.e., camphor. The omission of prefixes like *a* or *ma* seems to indicate, however, that the 'dealers of camphor' are not perhaps intended, though this objection is by no means serious.
79. This has the force of: none of them.
80. *Kitta* may be the *prākṛit*-form of *kīta*.
81. The import of the term is not quite clear to me.
82. The passage may also be translated as: "...Galah (of) Gading lu ... 'or' ...Galah gading (of) Lu ..., 'etc.'
83. Or : *Pu* Cara (of) Vurak.

LXXXI

THE COPPER-PLATE OF VURU TUNGGAL (JOGJAKARTA),
833 ŚAKA

The find-spot of this plate is not known. It was sent to Dr. Brandes¹ by Mr. J. Dieuksinan of this city of Jogjakarta for inspection and decipherment. A transcription and a transcription published in *OJO* was prepared by the former scholar and it has been published in *OJO*.² According to him it has been published in *OJO* and it has been published in *OJO*.³ The inscription *mpu śaka* in the ear of his father to *Gurudhayā* in the year 833.⁴

According to Damais⁵, the date corresponds to 8th March, 912 A.D.

TEX

RECTO

1. śaka 833 phālgunamāsa⁵ dvitiya⁶ krs 1 akṣa,
 ahur⁷ n̄p̄ ma,
2. va, ā, vāra, kāla ni banavī⁷ um hutang san⁸ bapa i mpu guru
3. dhayā, panahurnya mas su 16 mā 10 ku 2 ha 5 tumangga
4. ppikang⁸ mas pu latī bapani bayal anag vanva i vuru tunggal
5. tutugan ning taṇḍa muang pu vijāḥ bapa ni bhūmi anag vanva
 i vuru tu
6. nggal, śuddha hutang ni banavī i mpu gurudhayā, tatra sākṣī
 sang tgu
7. hhan anag vanva i pilang vatak panggil hyang, sang anag va

VÉRSO

1. nva i valakaś vatak valakas sang bhāskara anag vanva i valeng

1. *atak vale g, sang pakambangan anag va* hino
2. *vā sang ratirang anag vanva i limo vatak agar vsi,*
3. *p likhitapātra⁹*
4. *rake pilang.*

TRANSLATION

RECTO

1. The¹⁰ saka year 833, the month of Phālguna, second day the dark half of the month, *mavulu¹¹*, o
2. *vage¹², sāday.* (That is) the time when Banavī paid back the debts of ^{up}(his) father to *Mpu Gurudhayā*.
3. His repayment was : gold 16 *suvarṇa* 10 *māṣa* 2 *kupang* (2 id.) 5 (*h*)atak.
4. This gold was received by *Pu Latū* (who is) the father of Bayal, resident of Vuru tunggal
5. lying under¹⁴ the *tanda*, and *Pu Vijah* (w^o is) the father of Bhūr m, resident of Vuru tunggal.
6. Cleared off is the debt¹⁵ thereofar : *sang Tguhha* of Banavī to *Mpu Gurudhayā*. Witness
7. (who is) the resident of Pilang un' Panggil hya g; *sang* ...the resident

VERSO

1. of Valakas¹⁶ under Valakas¹⁶; *sang* Bhāskara (who is) the resident of Valeng,
2. under Valeng¹⁷; *sang* Pakambangan (wh^o is) the resident of Tangga, under Hīn¹⁸;
3. *sang Ratirang* (who is) the resident of Lēneur Pūr writer is in
4. the *raka* of Pilang.

FOOTNOTES

1. *Notulen*, 1896, p. 53.
2. For a similar Skt. inscription of India, reference may be made to *JBORS*, XIV, pp. 63-64.
3. This probably implies that the repayment of debts necessitated the drawing up of a supplementary document.
4. *BEFEO* 46 (1952), p. 51.
5. Skt : "guna".
6. Skt : "yā".
7. Damais reads : *dhang navi*.
8. Here also is an archaic linguistic peculiarity.
9. In its present form, the begins without *swasti* which is to some objections of Skt. grammar.
10. The inscription thus or is customarily the opening word of an inscription.
11. A Mal.-Polynesian day of the six-day week.
12. A Mal.-Polynesian day of the five-day week.
13. Dhang Navi according to the reading of Damais.
14. Less probably :tunggal ; the *tutugan* of the *tanda*... *Tutugan* does not appear to be an official title.
15. This fact proves that the son is responsible for the debt of his father. This may be a place-name or an official-title. If it is an official-title, it might have been derived from the place-name. In this connection see Poerbatjaraka, *Agastya*, p. 49, f.n. 2.
16. Valeng may be the same as *Valaing* which occurs in several places of Old-Javanese inscriptions. In *KO* V : 6, we find a Vandami Valeng—Vandami of Valeng ?

LXXXII
THE STONE OF TIMBANAN VUNGKAL (GATA),
196 SANJAYA

According to Brandes, the record is dated in 693 Sañjaya, but Dr. Goris⁶ has now read the year as 176. He thinks that 196 Sañjaya⁸ of Feb., 913 A.D. according to Julian Calendar.

The inscription opens with a salutation to Rudra and Durgā and records the command of the illustrious great king Dakṣottama bāhu-bajraprāyaśāya of freedom Śrī (Iśānottu)nggavijaya, confirming the rights for the dharma kavikuan at Timbanan vungkal in the Sañjaya year.

The transcription of this record has been published in OJO where it bears no. XXXV.

TEXT

- A. Om namo rudradurggebhyah⁹ svāhā

 1. || svastha sa(m)vat śri sañjaya varśātita 196 palguṇa¹⁰ māsa tithi dvitī
 2. ya¹¹ śuklapakṣā¹² paniruan pon vr̥haspati vāra uttarabhadravā¹³
 3. danakṣatra, ātib(u)ddha¹⁴ devatā, śobhanayoga, irikā divasa ni ā
 4. jñā¹⁵ śri mahārāja, dakṣottamabāhubajrapratipakṣakṣaya śri.....¹⁶
 5. nggavijaya, tumurun i rakryān mapatiḥ i halu, sirikan, vka, muang rakryān gu
 6. runvangi, muang i samgat tiruan kumonakan ikanang dārīmma¹⁷ kavikuān i timba
 7. nan vungkal pahatēguhan śāsananya umuhe svatāntra, svatantra ngaranya ta
 8. n pinarabyāpāra, deni saprakāra sang mangilala drabya haji kabaih pangkur tavān
 9. tirip manghuri kring, padēmmapuy, maṇiga, lca, malandang,
 10. pakalangka(ng), tapahaji e
 11. rhaji, mangrumbe, tuha gusali, tuha dagang, tuhān, huñjamman, tuhān kulak
 12. uṇḍahagi kdi, paranakan, tuha padahi, vidu mangidung han sambal
 13. sumbul pambr̥si, hulun haji, pinghai vahuta rāma, ityevammādi
 14. nahanyakārani¹⁸ tan tumamā maminta drabyahaji rikanang kavi kuan i timbanan vu
 15. ngkal kunang parṇahan i sukhaduhkhanya ḍāṇḍakuḍāṇḍa maṇḍi hālādi¹⁹
 16. bubul masabyabahāra²⁰ i salvāni cayāni tambak bhaṭāri i heng
 17. i jro tūt pi makulilingan nayajava paraś i kamlir masi
 18. atah pramāṇā²¹ irikā kabaih yāpuan nikāṅg napui mahyu
 19. nnan²² vatu mahābhṛtya atah parṇahanya hanungguanama ta kaluiranya kunang sukhadu(h)khanya angśa pratyangśādi

- piānē ya sā ga
20. hanya bhaṭāri atāñ anā tn ih satuhānan satuhānan
21. hāra bhaṭāri m bubulan kabaih mangkana
22. ja i²³ ak katagih hakna²² pakarmmānya kabaih
23. n ba

TRANSLATION

A. Om ! Salutation to Rudra and Durgā ! Hail !

1. ¶ Hail ! The year of the auspicious Sañjaya era passed, 196, the month of Phālguna, second day of the bright half of the month, *paniron*²⁴, *pon*²⁵, thursday, (while) the lunar (stood under) the *de* y A ibradhna
2. Sobhana. On this day (was issue.) t (during) the conjunction of command of the illustrious great king, Dakṣottamabāhubajraprati-
3. pakṣakṣaya Śri (Isānottu ?-)nggavjay²⁶,
4. (and) communicated a d *rakryān Gurunvango* to the *rakryān mapatihs* of Halu, Sirikan, Vka
5. a u to
6. *Tir* *apagat* Tiruan, ordaining that the *dharma kavikuan*²⁶ at vungkal shoul be m d
7. (svatantra). Fre do (svatantra) is in its rights regarding freedom that (thing)²⁷ which can not be e m
8. interfered with by a. sorts of 'ectors of pangkur, tavān, ll coll rs royal taxes', all (viz.)
9. *tirip, manghi* : *trīg, tapahaji, urī, kī* ie *paḍamapuy, maniga, lca, malandang, pakalangka(ng),*
10. *erhe i, mangrumbe, tuha gusalī, tuha dagang, tuhan huñjaman, tuhan kulk (?)*
11.*undahagi, k* ma
12. *tumbul,pabri*, *di, aranakan, tuha padahi, vidu, ngidung,sambal,*
hulun haji, i, " so forth.

13. That is the reason why they should not come to ask royal taxes from the cloister at Timbanan
14. vungkal. As regards the regulations of its good and bad events, all sorts of punishments for reviling (and)
15. destroying.....business-transactions within the whole length of the shadow (cast by) the (temple-)wall of the goddess,²⁸ outside and
16. inside, stretching along in a circle.....with a stone-shed,²⁹ she shall
17. have the sole authority over these all. Even if those (persons) covet
18. the (foundation-)stone, their sole position shall be that of a great servant bearing the designation of
19.all of them. As regards its good and bad events even in the smallest proportion.....
20. the goddess has manorial rights over each half. Each 'master'.....
21. The goddess has the sole.....all works of destruction. Thus
22. were reminded all the (*pa*)karmmānya-s by the *rakryān mapatihs*.....

FOOTNOTES

1. Quoted by Verbeek in *Oudheden*, p. 178.
2. *Notulen*, 1868, pp. 60, 67.
3. *Notulen*, 1885, p. 31.
4. *Rapp*, 1911, p. 58.
5. *Catalogus Groeneweldt*, pp. 384-385.
6. *Feestb. Bat. Gen.*, I (1929), p. 202 ff.
7. *BEFEO* 45 (1951), p. 43.
- For the problems of the Sañjaya era, see Krom, *Geschiedenis*, pp. 190-191 ; Damais,
8. *BEFEO* 45 (1951), pp. 42-63.
9. Read : *rudradurgāhyām*.
- Skt. : phālguna.
10. Skt. : 'yā.
11. Skt. : 'ksa.
12. Read : 'bhādrapa'.
- adib(u)ddha [K]. Emend into : ahibradbna.

15. Skt : अज्ञाना॑. Perh. is he : stood : Isāng ^{u^o} cf. Bosch in *OV*, 1917, p. 96.

16. अप्तु॒ रेत्॑ Read : dhar.

17. Read : रापनी॑.

18. Usually : "ha". Elsewhere we find bhandīha॑.

19. Usually : masamb.

20. Read : माना॑.

21. Here also the consonant has been duplicated.

22. Read : dai (?)

23. A Mai-Polynesian day of the six-day week.

24. A Mal-Polynesian day of the five-day week.

25. Probably this denotes a temple with a cloister.

26. This is the only instance in an Old-Javanese inscription where an explanation has been offered for the term svatantra, as if this was not understood. cf. Brandes in *Catalogus Groeneveldt*, p. 385.

27. This goddess (bhārī) appears to be Durgā, the consort of Rudra. cf. also Krom, *Geschiedenis*, p. 192.
For kamliर्, sec v. d' Tuk, *KBWdb.*, II; p. 311a, s.v. kamali.

LXXXIII
THE PLATES OF PĚSINDON (I & II), 836 ŠAKA

These two plates were found by a Javan in 1877 while he was working in the lands of desa in the Vanasaba division of the Residency of Kédul¹. Along with the plates were discovered the gold images of Siva, Siva-Párvati and a silver image consisted of two Siva-s, two Párvati-s, one Siva-Párvati, and one Visnu, one Kuyera and several other images². These plates and images were therefore deposited at the Museum of Batavia³. It was Mr. Holle who sent facsimiles of these plates to Prof. Kern who published a transcription of the same in New-Javanese character accompanied by a Dutch translation⁴. In reprinting this transcription in Roman character in the year 1917⁵, Prof. Kern added some prefatory remarks⁶. Holle and Kern read the date as 826 Šaka; Damais has corrected it to 836. According to the last mentioned scholar the date corresponds to 14th August, A.D.

Of these two plates, the silver one measures 10.3×2.5 c.m.⁷, while the gold plate measures 6.3×2.5 c.m.⁸. The same inscription has been incised on both these plates.

I. The silver plate

SVI
tu.^{asti} śakavarsātita¹⁰ 836 śravanamāsa¹¹ titi pacammi¹² krṣnapakṣa¹³
pla. po. ā. vāra tatkāla ḍang hyang guru sivita sumoce. avak nira.
brs¹⁴ saha rabi sakalan du. kanyā

II. The gold plate

tu ūtig śakavarsatita¹⁰ 836 śravanamaśa¹¹ titi pacami¹² kr̄ṣnapakṣa¹³
bva. po āvāra tatkala dāng hyang guru sivita sumoce avak nira. plēt (?)
saha rabi sakalang du. kanyā

The la is
h P ite of P ēsidon
TRANSLATION

year exp'ed AION
Hail da The Saka e onthir 836, the month of Śrāvaṇa, fifth day of
the spiritual teacher ^{the} tunglai,¹⁵ pon¹⁶, Sunday. At that time, the
away¹⁷ with all (His) hyang guru Sivita purified his body (and) went
wives and two¹⁸ daughters.¹⁹

FOOTNOTES

1. Kern, ThG, VII, pp. 13.
2. see Verb *sk. aOudheen*, described in Catalogus Groeneveldt. For number-references,
cc 7. 116. 119. †.
3. Notulen, 187 , p. ff.; 1878, pp. 19, 35, 36, 116.
4. TBG, 25 (1879) pp. 464-465.
5. V65. VIII, see Inventaris der Hindoe-Oudh. ¹⁸
6. Ep. 301, no. literature, edar I, Rapp. Oudh. Dienst 1914,
7. In Catalogus Groeneveldt, p. 229, the measurement been
8. In Ibid, p.227, its measurement has 'een given as 10.1 x 2.7.
9. Skt : ^bsti.
10. Skt : ^bṣātīta.
11. Skt : ^brāvanmāsa.
12. Skt : ^bcamī.
13. ^bsna.
14. Kern bvas.
15. A Mal-Polynesian day of the six-day week.
16. A Mal-Polynesian day of the six-day week. 5.
17. See representation of and for bvasvo. V&VII, p. 1
18. Has been stated, it's exp'ed he had the number number of his wives (viz., all) mentioned.
ec † ib of his daughters should also be mentioned.
19. Kern thinks (*op. cit.*) that they commi ed themselfes
mortal world. This not ev to the flames and left this
interpretation is fully warranted by the data. It is just
possible that they took ablutions or did other purificatory rites in a holy place and
then went to their own quarters.

LXXXIV

THE STONE OF SUGIH MANEK (SINGASARI)
837 SAKA

This stone was obtained from Singasari of the Malang division in the Residency of Pasuruan. It is now deposited at the Batavia Museum where it is numbered D. 87. The stone measures 94-72 c.m. in height, 72-72 in breadth and 16-18 at the sides¹. It has been beautifully engraved and possesses a projecting foot². An impression of the inscription mentioned in Notulen 1887, p. 7 and it now forms nos. 413 and 422 at i Oudh. Bur.³ Brandes wrote a review of this inscription in Catalogus Groeneveldt, pp. 359-361, and discussed some other contemporary records n that connexion.⁴

The inscription records that the illustrious great king, H. M. Daksoottamabāhubajrapratipakṣakṣaya, favoured the raka of Kanuruhan vi age mark out into a free-hold the village at Limus and its subservient worship II at Tampuran for the prasāda at Sugih Manek, where the of a deity has to be performed everyday.

it The transcription of this record has been published in OJ0 where bears no. XXX. According to Damais⁵, the date of the inscription corresponds to 13th Sept., 915 A.D.

TEXT

1. RECTO
2. || 0 || avighnamastu || śivamastu sarvva jagataḥ parahitairatāḥ⁶
bhavantu
bhūtaganāḥ doṣāḥ prayāntu nñā⁷ || sarvvatra sukhī bhavatu
lokāḥ || 0 ||

3. svasti śakavarśatīta 837 asujimāsa tithi dvitīya⁸ śuklapakṣa ma
po bu vāra
4. agneyadeśa⁹ citrānakṣatra¹⁰ vedṛtiyoga¹¹ tvāṣṭā¹² devatā irikā
divaśa¹³ ni anugraha śri ma
5. hārāja śri dakṣottamabāhubajrapratipakṣaksaya i rakai kanuruhan
mumpung sumusu¹⁴ i
6. kanang vanva i limus vatēk kanuruhan gavai mā 1 mvang anaknya i
te¹⁵ npuran mangguhan¹⁶ tapak^{su} 10 mā
7. i satahun satahun simā ni dharmma rakryān prāśāda kabikvan
i sugih manek paknanya pama
8. kopāpagakānya i¹⁸ bhaṭāra pratidina mvang taḍaha sangka sḍang-
nya sakvaih nira umyāpāra¹⁹ kap²⁰ bhaṭāra sangasisa¹⁷
9. māvng ikang i limus tan katamāna de sang rakryān i sugih manek
10. (m)ānakatrīni pangkur tavān tirip tiruan manghuri mva²¹ lg sovāra
sang mangilala drabya haji kring pangurang
11. pamṛsi manimpiki halu varak pamanikan mañiga lya²² alandang
pakalangkang tapahaji airhaji
12. juru guśali juru dagang juru nambi jt^u huñjamān juru kutak juru
jalir, juru judi, undahagi lim^u galuh
13. pangaruhan vatu tajem taji pande mapayung²³ kdi valyan parana-
kan vidu mangidung juru padahi
14. sinagīha tangkil salvit burahan sambal sumbul vat^{al} ri jro singgah
pamṛsi hulun haji ma
15. haliman lēbēlēb ityaivamādi saprakāra ning mangilala drabya haji
mīraparamiśra kabaih ta
16. n tamā irikaing kabikvan i sugih manek mvang ikang i limus sama-
ngkana sukhaduhkhanya mayaⁿ g tan tka ring vvah
17. daⁿ da kudanda bhand^{ih} salv^ā ning vipati mati katibā māti
kalbu inala^p ni¹⁸ glap valū ru^u ambatting¹⁹ natar
18. rah^u kasavur vangkai kābunnan ityivamādi tumama i bhaṭāra atah^u
ikana kabaih samangkana²⁴ masambya
19. vahāra bana irik^{ing} kuśala rakryān^h ingana kvehanya pand^u mās
pande bsi²⁰ pande tambaga pande gangsa tlung

20. vāvvan i sasima macadar tlung pacadaran mangarah tlung lumpang
mangulang tlung tuhān kboanya²¹ prāṇa 4 i satuhān
21. vādus prāṇa 8 aṇḍāḥ savanteyan²² mangulangan tlung pasang
ikanang samangkana tan knā i parammasan²³ yāpvan dvala
22. pinikulan sanggā²⁴ ning mabasaḥ sa makacapuri kapas
vungkuḍu tambaga gangsa timah^u vsi vras paḍat lbagu
23. la . b²⁵ r labeli kasumba saprakāra ning dval pinikul
kalima bantal ing satuhān pikulpikulananya tlung tuhān ingsasi
24. ma tan knā de sang mangilala drabya haji saparānanya
sadeśanya ndān makm^{it} ana ya tul^u's mangailiti²⁶
25. nan yāpvan lvih kvaihnya sangkā irika^p a^gh^{ng} i^{ng} iriya knāna
ikanang sakalvihnya de sang mangilala sobrā²⁷ i^{ng} tan
26. ahikana kunang ikanang mañambul mangapus mañavring mapaha-
ngan²⁸ manglākha manguvar manahab manuk mamisandung
manga
27. manarub manula vungkuḍu mangdyun manglurung mang-
hapū ityaivamādi kapva ya tribhāgān sadūmān marā i bhaṭāra
28. sadūmān sang makmitan dharmma sadūmān i sang mangilala
drabya haji mangkana ikanang ajña²⁹ haji panghing irikanang
sambyayahāra
29. han^a ikaing mangasēkan rakryān pagēpagē(h)³⁰ i mahā-
rāja śri dakṣottamabāhubajrapratipakṣaksaya mā su
30. mā vdihan ragi yu 1 i rakryān binihaji paramēvari mā su 1
mā 4 ken blah³¹ 1 i rakryān momahuma(h) gurumbangi pūttara

VERSO

1. mās mā 10 vdihaⁿ ragi yu 1 rake hujung da mri mas mā 10 vdihan
ragi yu 1 rake t^āgaran
2. dyah^u pagal mas mā 10 vāhan ragi yu 1 sang juru makabehan i
kanuruhan juru kanayaka
3. n ring^u nangrangkpi saⁿ ragagar^u iru lampur^u in ra ri uñjalan
atañda pu ado jt^u vadv^u rare sang brat
4. lula sang rabanit^u juru mangrakit kālih sang tavi sang labdha
amasangakan ranovava kapva vinaih^u pasēka

5. mas mā 2 vdīhan ragi hlai 1 sovang sovang sang mapatiḥ i pakaranān makabehan patiḥ pamvat *maha*
6. du manghambēn sang hitanya patiḥ kavangyan sang pārtha pinakāsthavira i pakaranān sang parujar bungkal kilung juru vanva
7. lya sang sanggama gusti sang rumput maṇiga sang loka manulisan sang prakasika amkan sang kbak juru bva
8. nta kapva vinaiḥ mā 1 vdīhan hlai 1 sovang sovang vahuta panbahan si bujil vungkal raya si kucup pakambanga
9. si laka parujar patiḥ si lampuran si manghambēn
brati parujar kavangyan si rundā parujar
10. kapva vinaiḥ mā 1 vdīhan hlai 1 sovang patiḥ i hujung sang *jara* manghambēn sang balupyak patiḥ mānak sang
11. pva vinaiḥ pasēk mā 1 vdīhan hlai 1 sovang patiḥ i vaharu mangharap³² babak puvhija manghambēn sang *karata* patiḥ
12. mānak sang havang kapva vinaiḥ pasēk mā 1 vdīhan hlai 1 sovang rāma tpi siring i kalanglingan dāpu hyang tambir ibu
13. kalangan sang dili sang gnuk ibu randungan sang vintang i tampuran sang *paman* vinaiḥ mā 1 vdīhan hlai 1 sovang rāma
14. i limus viñkas sang hitam rāma maratā si talanḍang kalang pañja-raan i limus sang bañdi kulasangi³³ i limus sang balan
15. vinaiḥ mā 1 vōihan hlai 1 sovang sovang nāhan kvaiḥ nira tlas sang-sipta vinaiḥ pagēhpagēḥ mvang vdīhan mvang vinaiḥ manadaha
16. kambang maparabantin sahadhūpadipākṣatādi *pinratiṣṭa* ta sang hyang tēas tlas kṛtasangskāra inuyut rumuhun *śa tka sira*³⁴
17. tanamman³⁵ cihñanyan mapatiḥ kasimā nikaing i limus mvang ing tampuran simā punpunana bhaṭāra i prāsāda i sugih manek ka
18. la rakryan kanuruhan dyah mumpung tinu ()ta ikanang savah ing tampuran ikang samaparñaha i sang karmmanya savah ka
19. vāryyān tapak mā 1 kapangajyanan tapak mā 2 ku 2 kavarigan tapak mā 4 atamān tapak mā 2 kasusurajyan tapa
20. k mā 7 variganya tapak mā 2 ku 2 mahāpiṇḍa tapak su 3 mā 1 ikanang maparñnah i sang karmmanya šeṣa tapak

21. su 3 mā 2 yatikā maparñaha de *bāsvacārva* i bhaṭāra pratidina mvang āsābyaya³⁶ sakaparipūrñākna bhaṭāra *tambak*
 22. *mah* nurung parubungan pasajyan prakāra kunang asing umulahu-lah ikaing sima i limus mvang i tampuran nguniveḥ i
 23. sugih manaik i dlāha ning dlāha jaḥ³⁷ tasmāt kabvat karmmāk-manya³⁸ śirṇa³⁹ bhasmibhāvā ya salvir ning sarvvopadrava tmu
 24. nya ring ihātra parātra⁴⁰ indah ta kita bhaṭāra i śri baprakeśvara brahmā viṣṇu mahādeva ravi śāśi kṣiti jala pavana
 25. hutāśana yajāmāṇikāśa⁴¹ kālamṛtyu gaṇa bhūta sandyādvaya⁴² ahorātri⁴³ yama baruna kuvera bāsava yakṣa
 26. rāksasa piśāca rāma devatā pretāsura garuḍa kinnara gandharvva vidyādhara devaputra nandiśvara mahākāla nāgarā
 27. ja vināyaka lor kidul kulvan vetan dikvidik i sor i ruhur sakveḥ ta devata prasiddha mangrakṣang ka
 28. ḫatvan śri mahārāja ing bhūmi matarām umasuk i śarīra ning vang kabaiḥtan kavnang tinahēnan yan hana vvang
 29. nya ya umulahulaha ikaing sima i sugih manaik i limus i tampuran nguniveḥ an lbu()ya⁴⁴ patyanantā
 30. me⁴⁵ patiya tarung ring adēgan tampy()⁴⁶ i viringan⁴⁷ uvahi i tēngēnan ta vuuh tēhēr
 31. dagingnya ḫuduk hatinya sibittakan⁴⁸ vtangnya ḫudulaka pahangnya⁴⁹ vētvākēn dalamnya
- ### FIRST MARGIN
1. patukan ning ulā bīṣa⁵⁰
 2. panganan ning mong pulirakna
 3. yam⁵¹ (pa-
 4. ra ring) tgal alapan ning glap
 5. tanpahudan sampal(an ning)
 6. rākṣasa sisihan ning vvil
 7. sapavungvan
 8. kuśikagarggametri⁵² kurusya
 9. pātañjala⁵³ suvuk lor
 10. kidul kulvan vetan
 11. i sor i ruhur sala

12. mbitakēn i hyang libaih
(tibā)kaⁱⁱ ing sāmu(dra) (ka)
13. lammakan⁵⁴ ring davu(han)
14. sang hyang dala(m er)
15. dudutan ning tuviran sēngha
16. pan ning vuhaya yata matya
17. na ikang vang anyāya upa
18. dravā ya ing devata ta
19. tan tmu asāma
20. liputan ni dhira^{grasthā} m liha
21. ing kanarakā tibā ring mahā
22. rorava⁵⁵ klān de sang ya
23. ma' ala^b alun^b dē sang kingka
24. ra p^b gipitu atayan bi
25. 'ān bāpa ataya sangsā
26. mb ra sajivakāla salvir

SECOND MARGIN

1. lara hidapa
2. nya kelikingvang
3. kadadiyanya, mavuka tan
4. tēnⁿ ia, sārⁿ a, vkasa
5. kan havu kerir
6. mangkana tmaha ianika
7. ng vang anyāya t nula(' u)
8. lāh ikaing simaⁿ guni
9. veh an lbura ya ||
10. || om namah sīvāya ||

TRANSLATION

RECTO

1. || 0 || Let there be no obstacles ! Let there be we are for all the worlds ! Let a beings be devoted to the good of others !
2. Let (all) stains be destroyed ! Let the world be happy in all places ! || 0 ||

3. Hail ! The śaka year expired, 837, the month of Asuji, second of the bright half of the month, *mavulu*,⁵⁶ *pon*⁵⁷, wednesday, (the planet in)
4. the south-east, (while) the lunar mansion Cītrā (stood under) the deity Tvaṣṭā (during) the conjunction of Vaidhṛti. On this day (was bestowed) the favour of the illustrious
5. great king, H.M. Dakṣottamabāhubajrapratipakṣakṣaya, on the *rakai* Kanuruhan (viz.) Mumpung⁵⁸, to mark out
6. the v at is under Kanuruhan, *gavai* *l māsa*, and its subservient village at Tampuran (wherfrom) is received *tapak*⁵⁹ *suvarṇa* 10 *māsa*..... free-hold the *dh*
7. each year⁶⁰, to be a for Sūgiharmma⁶¹ of the *rakryān*. (This⁶² is) the *prāśāda kabikvan*⁶³ at u manek. The object thereof is to.....
8. go to meet the deity (*bhaṭṭāra*)⁶⁴ daily and to feed on that occasion all those people who engage themselves in the worship of the deity (*bhaṭṭāra*) (to obtain his) blessings.
9.(the temple) of the *rakryān* at Sugih manek and that at Limus may not be trod upon by the Hon.
10. three (viz.) *pangkura*, *talānākipi* (and also by) *tiruan*, *manghuri* and all the 'c¹¹ *mānipiki*, *halu varak*, *pangurang*.
11. *pamri*, *pamanikan*, *maniga*, *lvā*⁶⁵, *malandang*, *pa kalangkang*, *tapahaji*, *airhaji*,
12. *juru gutali*, *juru dagang*⁶⁶, *juru nambi*⁶⁷, *juru huñjamān*, *juru kutuk*, *juru jalir*, *juru judi*, *undahagi limus galuh*,
13. *pangaruhan*, *vatu tajem*, *taji*, *pande mapayungan*⁶⁸ *kdi*, *valyan*, *paranakan*, *vidu*, *mangidung*, *juru padah*⁶⁹
14. *sinagihā*, *tang'ihulun haji*, *malultahap*⁷⁰, *sambal*, *sumbul*, *vatak ri jro*, *singgah*, *pamri*, All sorts of
15. *lēbēlēb*, and so forth. 'collectors of royal taxes' (and) all *miśra-s*, *para*-*terfere* the
16. *miśra-s* may not in with⁷³ temple at Sugih manek and that at Limus, evenso with their good and bad incidents (such as) the *arēca*-blossom that bears no fruit,

17. all sorts of punishments for abuses, all sorts of disasters (from) death by being attacked, death by being drowned, by being struck with lightning, pumpkin that creeps along the ground⁷⁴,
18. blood spilt, corpse bedewed and so forth. All these may be interfered with only by the deity (*bhaṭṭāra*). Evenso, the traders
19. shall there be defined in their numbers by the virtuous *rakryān*: gold-smiths, iron-smiths, copper-smiths, brass-smiths, three
20. masters^(?)⁷⁵ per free-hold; *macadar* three *pacadarans*; what is packed up, three bundles. What is carried (into the free-hold) by three masters of the buffaloes, 4 for each 'master' (are free);
21. ...goats, 8 ; eggs, 1 cage ; transport-carts, 3 teams. All these things may not be touched for monetary profit (by 'collectors of royal taxes'). Even if their commodities
22. are *pikuted*, such as⁷⁶ (the commodities) of the dealers of clothes, (the dealers of copper-works)⁷⁷, and of those who come within city-walls to hawk with: cotton, *vungkudu*, copper, brass, tin, iron, unbolstered uncooked rice, *padat*, sesame oil^(?)⁷⁸, sugar,
23.safflower, (then) of all kinds of commodities which have been *pikuted* (is free) the fifth *bantal* for each 'master' of the *pikul*: (there are to be) three 'masters' per free-hold.
24. (All such things) may not be touched by the 'collectors of royal taxes', (evenso) the manorial rights and jurisdiction (of the free-hold), on the other hand, they shall take care of this edict regarding all such things.
25. If there is more than this defined limit, (then), from what is more than this defined limit, each supplier may be touched by the 'collectors of royal taxes'⁷⁹. Not
26. more⁸⁰ (may be touched). Moreover, as regards the making of black paints, spinning (?), purple-red paints, lights, lac, red paints (?), catching birds by laying snares, the making of
27. (wickerworks), the making of roofs, seizing fish with (?) *vungkudu*, the making of pots, repairing roads, the making of lime and so forth, (the profits of) all these may be divided into three parts: one part goes to the deity (*bhaṭṭāra*);

28. one part goes to the protectors of the *dharma*; one part goes to the 'collectors of royal taxes.' Such is the royal command defining business-transactions
29. obtaining in this (free-hold). The *rakryān* (then) presented gifts in ample measure to the great king, H.M. Dakṣottamabāhubajrapratipakṣakṣaya, (namely), gold.....*suvarṇa*
30. ...*māṣa* (and) *ragi*-cloth 1 set. To the *rakryān binihaji paramesvari*⁸¹ (were given) gold 1 *suvarṇa* 4 *māṣa* (and) 1 piece of skirt. To the *rakryān* Momahuma(h) of Gurumbangi (viz.) *Pu Uttara*⁸² (were given)

VERSO

1. gold 10 *māṣa* (and) *ragi*-cloth 1 set. (and) of Hujung (viz.) *da-*
(ng ?) Mri (?) (received) gold 10 *māṣa* *ragi*-cloth The *raka*
of Tagaran (viz.) Bagal
2. *dyah* (received) gold 10 *māṣa* (and) *ragi*-cloth 1 set. All
the *juru*s of Kanuruhan, the *juru*(s) of the united body of the
nāyaka-s (the *juru*) of Mangrangkpi
3. *ran*⁸³ ... of Uñjalan, the (*ayiḍa*?) *Sang* Ragagar, the *juru* of Lampu-
... (?) *Sang* Brat (viz.) *Pu Ado*, the *juru* of the *vadvā*
rare (viz.) *Sang* Rabanir, both the *juru*s of Mangrak: (viz.)
4. *Sang* Labdha⁸⁴, the *amasangkan*⁸⁵ (viz.) *Ranovava*⁸⁶ *Tavi*
(and) in ample measure : (of
them) received gold 2 *māṣa* (and) *ragi*-cloth 1 piece, each in particular.
5. *mapatih*-s of the judicial court (?),⁸⁶ the *patih* *Paiwat* All the
idu,⁸⁷ e n of n (viz. ?)
*Mah*₂ (the *patih* of ?) *Mangha ilēn*⁸⁸
6. *ngiyan* (viz.) *sang* *Partha*, all the *singhira-s*, the *patih* of
Kava (?), the *parajar* of Bungkal (viz. ?) The judicial
court of Kilung, *juru* of the
village
7.*sang* Sanggama, the *gusti* (viz.) *sang* Rur put, the *maniga*
sang Loka, the *manulisan*⁸⁹ (viz.) *sang* Prakasika, the *amkan*⁹⁰ (viz.)
Kbak, the *juru* of Bva
sang all (the i) 1 *māṣa* I
8. of n received (gold) (and) piece of cloth,
each in particular. The *vahuta* of Panbahan (viz.) *Si Bujil*, (the
20

- vahuta of) Vungkal raya (viz.) Si Kucup, (the *vahuta* of) Pakambanga(n) (viz.)
Laka, the f
9. Si Manghamben, ^{parujar o} the patih (viz.) Si Lampuran⁹² (viz.) Si.....
.....the *parujar* of Kavangyan (viz.) Si Rundā, the *parujar*.....
.....all
10. (of them) received (gold) 1 māṣa (and) 1 piece of cloth, each
(in particular). The *patih* of Hujung (viz.) sang Jara, (the *patih* of?)
Manghaimbén (viz) sang Balupyak, the *patih* (of) Mānak⁹³ (viz.)
sang.....
11. all⁹⁴ (of them) received in ample measure (gold) 1 māṣa (and)
1 piece of cloth each The *patih* of Vaharu (viz.) Sang Harap,⁹⁵
(the *patih* of?) Bahrak (viz.) Pu Yahija, (the *patih* of?) Manghamben
(viz.) Sang Karata, the *patih* of
12. Mānek (viz.) Sang Havang ^(of them) received The in ample
measure (gold) 1 māṣa ^{piece of cloth, ea rec} The in ample
neighbouring places : (the *rāma-s*) of Kalangphige (viz.)
ir in dāpu hyang Tamvir, the mother of
13. Kalangan, sang Dili, sang Gnuk,⁹⁶ the other of
sang Vintang ; (the *rāma*) of Tampurāt (viz.) Randungan (and)
these received (gold) 1 māṣa (and) 1 piece of cloth, sang The : (all
of Limus : the *vinkas* (viz.) Iltā¹ each. *rāma-s*
14. Si Talandang ; the *kalang* sang ^{II} ^{III} ; Limis ^{IV} ^V *rāma marata* (viz.)
the *kulasang*⁹⁸ of Limus (viz.) sang Balan, u (viz.) sang Bandi ;
(all these) received (gold) 1 māṣa (and) 1 piece of cloth,
15. particular. Now all of them, after the conclusion of each in
receiving different sums of money and cloth, were given foods to eat. receiving
.....with flowers and other offerings with frankincense, light,
16. unbolted grains, and so forth, was set up sang hyang Tēas. After unbolted
consecrated and circumbulated (the *mokudur*?) step, e' forwar it was
7. to implant (is) sign t' at
1 the village-grounds at Lir us by the *mapatih* have been marked out
in subservience to the deity *bhatara* of the templ at Sugih
e manek.
18.the
fields at *rākyan* Kanurhan (viz.) dyak Mumpung..... the *savah-*
karmman *savah-*el's, for the (person) set apart for sang
ya-s n d

19. total number (of their) wives⁹⁹ *tapak māṣa* 1, for the united body
of the *pangajyan-s*¹⁰⁰ *tapak māṣa* 2 *kupang* 2, for the united body of
the *variga-s* *tapak māṣa* 4, for *atanān(s)*¹⁰¹ *tapak māṣa* 2, for the united
body of the *susurajyan-s*¹⁰¹ *tapak*
20. *māṣa* 7, for their *variga-s* *tapak māṣa* 2 *kupang* 2 : the total is *tapak*
suvarṇa 3 *māṣa* 1. The (amount) set apart for *sang karmmanya-s*, in
the end, was *tapak*
21. *suvarṇa* 3 *māṣa* 2. These are now to be set apart for ashes¹⁰²
and *caru*-offerings to the deity (*bhatāra*) everyday and to meet the
expenses (?) for the deity...
22.—¹⁰³ and all sorts of *saji*-offerings. What now concerns is :
whoever disturbs the free-holds at Limus and at Tampuran and at
23. Sugih manek up to the remotest future, as the result of his deeds
he may be destroyed and burnt to ashes ; he may experience all
sorts of
24. troubles in this world and in the next. "Be gracious, you gods
of the auspicious Baprakeśvara, Brahmā, Viṣṇu, Mahādeva, Sun,
Moon, earth, water, wind,
25. fire, the sacrificing host, ether, Time, Death, *gāṇa-s*, *bhūta-s*, the
two twilights, day and night, Yama, Varuṇa, Kuvera, Vāsava,
Yakṣa-s,
26. *rākṣasa-s*, *pītāca-s*, the deity Rāma, *preta-s*, *asura-s*, Garuda, *kinnara-s*,
gandharva-s, *vidyādhara-s*, the sons of deities, Nandiśvara, Mahākāla,
the king of serpents,
27. Vināyaka, north, south, west, east, all quarters of the nether-world
(and) of the upper-world, also all deities¹⁰⁴ who are known to protect
the
28. *krat* of the illustrious great king of the country of Matarām,¹⁰⁵
(and those who) penetrate into the body of all men without being
restrained ! If there is any person
29. who disturbs the free-holds at Sugih manek, at Limus (and) at
Tampuran, and also who destroys these he may be killed by you
30.he may be killed ! He may be pushed on the frontside, he
may be struck on the left side, again on the rightside.....thereupon
his flesh (may be eaten up), his heart may be rooted out, his

belly may be ripped open, his voice (?) may be choked up (?), his entrails may be drawn out,

FIRST MARGIN

1.he may be bitten by the poisonous snake,
2. devoured by the tiger, whirled round and round by.....
3.when
4. (he goes to) the *tgal*-fields, he may be struck by lightning
5. without (obtaining the showers of) rain, he may be torn into pieces by
6. the *rīk;asa-s*, he may be pushed on the side by the titan,
7. while standing on.....
8. Kuśika, Garga, Maitri, Kuruṣya,
9. Patañjala, the protectors (?) of north,
10. south, west, east,
11. of the nether-world (and) of the upper-world ! He may be
12. strangled (?) by all gods, he may be
13. thrown into the ocean to be
14. dipped into the (waters of the) dam,
15.into the depth (of the water),
16. to be wounded by the *tuviran* and caught
17. by the crocodile ! Thus dies
18. the unrighteous person who
19. creates troubles for the deity (of the free-hold) ! He
20. shall not experience tranquility and
21. enjoy¹⁰⁶ steadfastness, (but) shall turn back
22. to hell and fall into the *mahā-*
23. *raurava*-hell to be cooked by the
24. servants of Yama (and) struck by the servants
25. (of Yama) ! Seven times may be destroyed the
26. image of (his) father : it may be destroyed from (this) world !¹⁰⁷
27. As long as he lives,

SECOND MARGIN

1. he may experience all kinds of sorrows :
2.his (re-)incarnation may be
3. abhorred by men, he may be furiously attacked without

4. experiencing tranquility, and lastly,
5. his ashes may be blown away !
6. Such is the fate of the
7. unrighteous person who disturbs
8. the free-hold and
9. who destroys this (free-hold) !
10. || Om ! Salutation to Śiva. ||

FOOTNOTES

1. *OJō*, p. 37.
2. *Notulen*, 1893, p. 28.
3. *Rapp*, 1911, p. 60 ; *OJō*, p. 37.
4. For literature on the stone, see references in Verbeek, *Oudheden*, pp. 298-301.
5. *BEFEO*, 45 (1951), p. 8 f.n. 1, p. 44.
6. Read : "tanira". cf. *OJō* XXXI : 1.
7. Read : "śam.
8. Skt : "yā.
9. The correct skt. form is : āg°.
10. Damais : citra°.
11. Read : vaidhṛti°. Damais : vedhi°.
12. Read : "śīā.
13. The correct skt. form is : "sa,
14. Damais : panggu°.
15. kopāpūrānya [K].
16. ubyāpāra, [K].
17. Skt. : "ājīga.
18. Better : ing.
19. The duplication of the consonant is due to its contamination with the following vowel.
20. This is usually spelt as : wi.
21. Read : "bon°.
22. This is usually written as : "tay°.
23. We find in other records : "rmas°.
24. sangkā [K].
25. śīā [K].
26. In some inscriptions (*TBG*, 65, p. 238 ; *OJō* XXXI) we find here mangke *tūrāya*.
27. Read : soddhāra.
28. mama° [K].

29. Skt : *ajñā*.
 30. Read : *pagṛhi*.
 31. Usually *pati*.
 32. For *māgi*, Krom
 33. *matkapita* re reads *pati*.
 34. This is [K].
 35. Prob. usually written as : *tan̄ma*.
 36. Read we have to read : *āyā*.
 37. Read : *yah*.
 38. Skt : *°kna*.
 39. *śirṇa* or *śirṇya*.
 40. The correct Skt. form shall be : *ibatra paratra*.
 41. The rect Skt. form is : *yajamānā*.
 42. Skt : *°dhyā*.
 43. In Skt. this is grammatically incorrect. We should have : *tra*.
 44. Read : *Ibu(r)*.
 45. *uma* [K].
 46. Read : *°py(al)*.
 47. Read : *sēbita*.
 48. Read : "hung", cf. *TBG*, 67, p. 210, 1.12.
 49. Skt : *bi*.
 50. Read : *yan*.
 51. The correct Skt. form is :
 52. The name is : *pa nīja* "gargamaitri".
 53. (kē)lēma" is the *yauali*.
 54. This is the usual form.
 55. M.-Polynesian Old.-Jav. spelling for : *raurava*.
 56. A al day of the six-day week.
 57. A Mal.-Polynesian day of the five-day week.
 58. *simlung* is mentioned below in v°. 18.
 59. It appears to be uncertain. All together ? See its use in v° 19-20 below.
 60. A religious foundation.
 61. Namely : the *dharma*.
 62. Lit. 'a temple (with a) cloister'
 58 (1924), p. 217. See Krom in *Meded. Kon. AK. v. Wet. Afd. Lett.*
 This ma
 63. y refer to Śiva.
 64. *lēca*?
 65. Elsewhere : *tūha dagang*.
 66. Elsewhere : *tūha nambi*.
 67. The makers of umbrellas.
 68. This app to be the
 69. *Amok-makers* same as : *salyut*, *saluit*, etc.
 70. Elephant-riders.

73. Lit. tread upon.
 74. The phrase is usually translated in this manner, but the association of preceding and following words makes this rendering a little isolated from the context. It is, of course, possible that the phrases have been carelessly arranged or that we do not understand the real meaning of them.
 75. The reading is doubtful, but the above meaning is warranted by other inscriptions.
 76. In several other inscriptions (e.g., the Vanagiri inscription of 825 Śaka in *TBG*, 74, p. 288; Copper-plates of Central Java, dated 829 Śaka, published by Van Naerssen; copper-plates of Singasari of 851 Śaka in *TBG*, 65, p. 237; *OJO XXXI* : r°. 27, etc.), we find at this place *kadyangga* and this has probably been intended here.
 77. This filling up is supported by several inscriptions.
 78. The reading of the text is doubtful, but in some inscriptions we find at this place *lṅga*.
 79. *sobāra haji* appears to be a mistake for *so(d)dhāra haji* of other inscriptions.
 80. I suppose *ahikana* to be the corrupted form of *adhikana*.
 81. Over the title, see Stutterheim in *TBG*, 65, p. 208 ff.; *TBG*, 75, pp. 456-460; and Krom in *Geschiedenis*, p. 193. This is a combination of Mal.-Polynesian and Skt. titles and may refer to the first queen of the king. The word *rakryan* appears to denote here a rank-title and not an official title.
 82. Skt. sandhi-rule has been applied here. A *rakryan momahumah* of Guru(m)bangi has been referred to in 80.25.
 83. The use of *vadvā rarai* after *juru* cautions us that it may not be a geographical name after all, which is otherwise known.
 84. In the copper-plate of the Museum of Solo (*OV*, 1922, Biji.L), we find one *Ladga* who appears to be a *juru* of *Mangdakat*. One name appears to be misread.
 85. This title also appears elsewhere, e.g., in the copper-plate at Solo, r°. 6 (*OV*, 1922, Biji.L), but its significance is not known to me.
 86. Or, is it a place-name?
 87. Personal name is without *pu*, *si* or *sang* seems dubious.
 88. In *OJO XIX* : v°. 14, this appears to be a title.
 89. Buddhist jurists?
 90. Apparently a class of scribes.
 91. Apparently the same as *mapkan*.
 92. If the above translation be correct, the adoption of a geographical or official title as personal name would appear interesting.
 93. This title may be interpreted in several ways and has already been discussed in connexion with the copper-plates of *Manggung*, 802 (?) Śaka.
 94. *pwa* appears to be the remnant of *kapva*.
 95. *Mangharap* appears to be a misreading for above.
 96. Several alternative translations are possible here, as one or the other name is deemed to be a case in apposition with the other.

97. The function of this officer is not known to me. The reference to *panjaraṇ* indicates however that he may be connected with a prison-house.
98. The function of this officer is not known to me.
99. *karāyyan* appears to be the corrupted form of "bhār". Otherwise we have to postulate that *vāryyan* or *vāri* is a class of people.
100. Spiritual teachers or instructors.
101. Apparently a class of people with religious functions.
102. The word *basa* may stand for Skt. *bhasma* (ashes). It is interesting to observe in this connexion that packets of *bhasma* or ashes are distributed even today, particularly in the South Indian temples.
103. These two words are not known to me.
104. Stutterheim (*TBG*, 67, p. 188) thinks that *devata prasiddha* refers to 'dead kings.'
105. This is the first mention of this formula in an old-Javanese inscription, and it persists in a slightly different form at least up to 869 Šaka. cf. *OJO* LII : v. 5 ; Krom, *Geschiedenis*, p. 169.
106. Lit. 'be covered up with'.
107. In Old-Javanese inscriptions, this line occurs only a few times.

LXXXV

COPPER-PLATE OF KIRINGAN (JATIBEDUG)
ŠAKA 839

This copper-plate is now preserved at the Museum of Jakarta under no. E 64. In *JBG*, 1936, p. 191, it is stated under E 64, that it is fragment of a copper-plate inscription from 939 Šaka. The plate is nearly square (length 19×19.5 c.m.) and had 14 lines of writing in Middle-Javanese script. The reverse side of the plate is unwritten. It was purchased through the intermediary of Mr. Ir. Moens from Jatibedug, near Ngaben in South Jogjakarta. The record has not yet been fully edited. The beginning has been transcribed by Damais in *BEFEO* 47 (1955), p. 51. It bears the Šaka year 839. According to Damais, the exact date corresponds to 14th Nov., 917 A.D.

TEXT

- 1 a 1. || svasti ūkavarṣatīta 839
kārtikamāsa tithi dvādaśi
kr̥ṣṇapakṣa. tu. u. ū.....
2. pu sāhitya anak banua i
vuga vatēk pēar. umanugrahai
ikanang vanua i kiri

TRANSLATION

1. Hail ! The Šaka year past 839, the month of Kārtika, twelfth day of the dark half of the month, *tunglai*,¹ *umanis*,² Friday. (On that day)
2. *Pu Sāhitya*, resident of *Vuga* under *Pēar* showed favour to this village of *Kiri*.

FOOTNOTES

1. Mal.-Poly. day of six-day week.
2. Mal.-Poly. day of five-day week.

(1955), p. 51. According to Damais,⁴ the Śaka year of the inscription corresponds to 12th July, 919 A.D.

LXXXVI

COPPER-PLATES OF LINTAKAN
841 ŚAKA

This inscription belongs to the reign of king Tuloḍang and has been incised on a set of three copper-plates. It is a matter of great regret that the exact find-spot of this record is not known. It is noteworthy, however, that most of the geographical names of this inscription, so far as they can be identified, occur in the border-districts of Southern Kēdu and Northern Jogjakarta. It is probable therefore that the inscription originally belonged to this region.¹

The record was in the possession of *pangeran ngabehi* of Jogjakarta who presented² it to the Batavian Society in 1865/66. It is a very lengthy inscription and measures 56×25 c.m. approximately. It is engraved on one side alone of each of the three plates which appear to be made up of copper-alloy. The true import of this record was not realised for a long time owing to the doubtful arrangement of letters by Cohen Stuart in a particularly important line, but the ingenuity of Dr. Poerbatjaraka³ has cleared the mystery and we now know that king Tuloḍang of Central Java, whose known dates range between 919-921 A.D., created free-holds at Kasugihan and other places for *caru*-offering to his father cremated at Turumangambil. It also appears from this inscription that the headmen of the village had certain amount of control over property. This becomes evident when we consider that the king marked out forests at Lintakan and Tunah (pl. I : 2) without reference to anybody, but in founding free-holds on the *savah*-fields at Kasugihan, he had to purchase the lands by money (pl. I, II, III, 13, 16).

The transcription and facsimile of this inscription have been published by Cohen Stuart in his *KO* where it bears no. I. The opening section of this inscription has also been transcribed by Damais in *BEFEO* 47

TEXT

- I. 1. svasti śakavarsatita⁵ 841 śrāvanamāsa tithi dvādaśī⁶ śuklapakṣang,⁷ mavulu, umanis. somavāra, mūla⁸ nakṣatra, nenṛti⁹ devatā vaidhṛti yoga, nairitideśa, irikā¹⁰ divasa śrī ma
2. hārāja rakai layang dyah tlodhong¹¹ śrī sajjanasannatanuraga¹² tanggadeva¹³ sumusuk, ikana¹⁴ alas. i lintakan. vatak. malintaki, muang alas. i tunah¹⁵ vatak. sinapan.¹⁶ muang hanata sūkan.
3. i vru vatak. magañjar. i marhyang, parṇnahanya umuayana ikanang sima, hanata savah i kasugihan. tampaḥ 1 vetan nikanang lmah i tunah muang i lintakan, yata vinli. mahārāja irikanang rāma i kasugihan.
4. virak¹⁷ kā 1 dhā 13 mā 6 yata matēhēr. milu sinima paknānya (?) carua i caitya ni yaya(h)¹⁸ śrī¹⁹ mahārāja i turamangambil, ikeng lmah. sinusuk lmah kidul ni turus ike, kmitan. i mamrāti tilimpi
5. k. ike, kunang matangyan nilu²⁰ tanda rakryān. kabeh kinan-nān. pasak pasak, mua(ng) parujar nira, yathānyan. pari-pūrṇna²¹ kasusukan ikanang sima mapagēha tkā i(ng ?) dlāha ning dlāha, yata matangyan. mangke uni nikeng
6. prasātti²² inangsēan. tanḍa rakryān. kabaiḥ pagē-pagēḥ sabya-vastha²³ ning manusuk sima, hino rikang kāla pu ketudhara manimantaprabhā prabhu śakti trivikrama, vdīhan pilih magēng yu 1 mas. su 1 mā 4 rakai halu
7. pu siqdok, rakai sirikan. pu havang, rakai vka pu kiraṇa inangsēan. vdīhan. kalyāga yu 1 mas. mā 1, ing sovang sovang, mamrāti pu dāpit, tilimpik. pu pañdamuan, inangsēan. vdīhan. ambay ambay. yu 1
8. mas. mā 4 ing sovang sovang, samgat. momahumah pikatan. pu kambaladhara, inangsēan. vdīhan. sulasiḥ yu 1 mas. mā

- 8 tiruan²⁴ pu cakra inasēan. vdīhan. ambay ambay. yu 1 mas. mā 5 halaran. pu vihikan. pala
9. rhyang pu balandung. dalinan. pu parvata. manghūri pu teja. pangkur. pu jayanta. tavān. pu sena. tirip. pu harivangsa. vadihatī pu nanggala. makudur. pu dhanuka. kapua inangsēan. vdīhan. ambay ambay. yu 1 mas. mā 4 ing so
10. vang sovang. sang²⁵ sinapan.²⁶ maka vanua ikanang ri tunah sang panganuan.²⁷ inangsēan. vdīhan. ambay ambay. yu 1²⁸ mas. mā 8 manglintaki pu savitra. inangsēan. ken. vlah 1 mas. mā 8 tuhān. i vadihatī. 2 miramirah pu sudanta anak ba
11. nua i miramirah. mangrangkapi sang lbur. poh su²⁹ vikasita anak banua i datar. vatak. datar. tuhān. i makudur. 2 lingo sang manghandul. anak banua i kinaling kabinijajyan. mangrangkapi sang manglage anak banua i pulung vata
12. k. makudur. vahuta hyang kudur. lumaku man(u)suk. i vadihatī si vada. anak banua i sumbhāgi vatak. panghrāmban. i makudur. si mangantus. anak banua i jurungan. vatak. pagar vsi vinehan. rangga yu 1 mas. mā
13. 4 ing sovang sovang. parujar. i hino kandamuhi sang kasura (?). anak banua i vungkuḍu vatak. kilisan.³⁰ parujar. i halu visāga savyānigi,³¹ anak banua i hilyan. vatak. padlagan. anurat. i hino ing pangajaran. vu
14. ngkal. varani sang śuddha anak banua ing kabikuan. ing kamyang ing jantur. parujar. i (ng ?) sirikan. hujung galuh sang tatva anak banua i srāṅgan. vatak. srāṅgan. parujar. i vka viridih sang kirtadhara anak vanua i huntu vatē. pu (hu ?)
15. taddhanu. parujar. i tiruan.³² sumudan. sang prājñā anak vanua ing kabikuan. ing siddhakāryya mangasē i dihyang. pradeśa ni vungandanu parujar. i halaran. sang adigama anak banua i jahayan. vatē
16. k. halu parujar. i palar. hyang sang mañca anak banua i sumuda vatak ēdēngan.³³ parujarā i dalinan. sang trisarana anak banua i muntang vatak. upit. parujar. i pangkur. didēlan.³⁴ sang a

17. dik. anak banua i rakadut. **vatak.** *rannyā*. parujar. i habā(nga)n aluk. sang nirmmala **anak** banua i manggulungi **vatak.** manggulungi parujar. i tirip. sang ṣtanggil **anak** banua i
- II.
- 1. mataram. i kamaṇikan. vatak. kahulunan. parujar. i mamratī turuhan. havang ananta anak banua i kabanyāgān. ing galuh parujar. i tilimpik. vkavka si pavana anak banua i
 - 2. vuga vatak. pēar. vinehan. vdīhan. rangga yu 1 mas. mā 1 ing sovang sovang **anurat.** i mamratī kṛp. sang ludra anak banua i mandahi vatak. mandahi anurat. i tilimpik. patilaman. sang khaṭvāṅga (ladvāṅga ?)
 - 3. anak banua i kahuripan. vatak. pagar vsi vinehan. vdīhan. rangga yu 1 mas. mā 1 ing sovang sovang vahuta i **mamratī** prih si godhā anak banua i talaga³⁵ vatak. mamratī vahuta i tilimpik. jukuter.
 - 4. si deva anak banua i vērēnya vatak tilimpik. vinehan. vdīhan. rangga yu 1 mas. mā 2 ing sovang sovang pihujung i pangkur. si manda anak banua i lua va tak. lua pihujung i tavān. lua sukun. anak banua i lua
 - 5. vatak. tañjung. pihujung i tirip. panavungan. anak banua i panavungan. vatak. tirip. vinehan. vdīhan. rangga **hle** mas. mā 1 i sovang sovang. vahuta kahulunan. dumling turuy. si bikṛma anak banua i skar amvay. pu
 - 6. npunan. i tangar. patih gilikan. si mundi rama ni vagad. patih tigang sugih si cakér. rama ni ratha patih panggil. si balikuḥ vinehan. vdīhan. rangga yu 1 mas. mā 1 ing sovang sovang. anakbinya kapua vinehan. ken.
 - 7. vlah 1 ing sovang sovang parujar ning patih gilikan. **sagahu³⁶** rama ni dungis. parujar ni tigang sugih si knoh rama ni vanayī parujar ning patih panggil. si vērē rama ni taṣah (?) vinehan. vdīhan. rangga **hle** 1 map.³⁷ ku 2 ing sovang sovang rāma māgman. ing
 - 8. kaśugihan. kalang si valavo rama ni ravi tuha vanua si **jalung** rama ni gunu.³⁸ gusti 6 (?) si padma rama ni vrēl. si ranggēl. rama ni bukat. syanggirā rama ni lalati³⁹ si rēsi rama ni pahing si jambhala rama ni gayuk. vinkas. si kpu rama ni gyak. vinehan. vdi

9. han. rangga yu 1 mas. mī l i sovang sovang anak inya vinehan. ken vlah 1 ing sovang sovang variga si paraśi ^b kapua ni vugēl. parujar. 2 si bamaṇa rama ni nek. si bkyah rama ni pacang (?) vinehan. vdihā rangga yu 1 mas. l ^{in.} ing ^{tu} 6
10. sovang sovang anakbinya kap a vinehan. ken. vlah 1 ing sovang sovang rama aratā si tanggul. rama ni ^g dulan si narā rama ^m gavul. Vine' an. mas. l 2 ing sovang kalang i lintakan. : kunjē ^h rama ni sub^g i gus 6 si ka sovang ^{si} ^{ur} ^h ^{ti}
11. yuara rama ni kpu si vgil. rama ni varangan. si deva si rama ni cabur.⁴⁰ tuha lanua ^t māhi rama i baś ^{as.} bayatū guvinda rama ni jo vinehan. vdihā rangga yu 1 mas. mī 1 ing sovang sovang anakbinya kapua
12. vinehan. ken. vlah 1 ing sovang sovang parujar. 2 si śanti ^{ma} mangiring si lakṣaṇa rama ni kamving⁴¹ vinehan. vdihā rangga yu 1 mas. ku 2 ing sovang sovang anakbinya l vinehan. ken. vlah 1 ing sovang sovang variga si pamvi⁴² kapua
13. rama ni ti vinehan. vdihā rangga hle 1 mas. ku 2 mu ⁱ variga rama ni ksil. huler. si java rama ni bari tuha v ^v ^{vh} 6 (?) si gomanta rama ni pahēhan. si vahu rama ni Valu si janggi si régik. rama ni buddhi marhyang i dihyang sang bilu
14. t. rama ni vajang marhyang ing jamvu si ca dra ^{am} a marhyang i samadi punta unes. marhya g ⁿ ing putar si ni vađi rama ni mañcing tañjening kalang ^t tguñ rama ni ndikan. rano apantil. si pulakas rama ni baddha ^{si} rāma matuha si a
15. hi rama ni limvang rāma maratā sang kalyāna rama ni tapa kapua vinehan. mas. ku 2 ing sovang sovang kalang i tunah si mvohok. rama ni krānta gusti 3 si añjing rama ni ndur ^{tu} rukan. si lēga rama ni nandaka
16. si pañjol. rama ni baśu tuha banua si sarvva rama ni prā ana vinkas. si gujil. ra na ni yovana vinehan. vdihā rang(g)a yu 1 mas. mā 1 ing sova ^g s ⁱⁿ vang anakbinya kapua vinehan. ken. vlah 1 ing sova ^g sovāng par ^{ar} uj
17. 2 si tarah rama ni mdang rama ni ayi vinehan. vdihā rangga yu 1 mas. ku 2 ing sovang sovang, anakbinya kap a v ⁱⁿ ch ^u in ar

- ken. vlah 1 ing sovang sovang variga si buru rama ni mundiki vinehan. vdihā rangga hle m ^{as.} ^{ku} ² pa
18. vah ⁱ si bār ^{tuna} ra(ma) ni uduh huler si muk. muk. rama ni ndokoh vērēh 2 si mangalap. hunur. rama maratā si ^{vāda} : g kakivangi si mbēyēng⁴⁴ rama ni kupu vinehan. mas. ku 2 in sovang sovang, kalang i vra si ges.
 19. ri ⁱ si bini ^g gusti 6 si h rama ni kpu si vangah, si garjita, si añjol ram ni cangkak. tuha banua si lakvan. rama ni kucyak. vinkas si palaku vinehan. vdihā rangga yu 1 mas. mā ^o o ^o ing, anakvi⁴⁵ nya kapu(a) vineha . ken. vlah 1 ing :
 20. 2 si lēvē rama ni bār ⁱ lutung⁴⁶ ^{ri} a ⁿⁱ ^{un} ^{ik} sovang sovang, parujar. rangga yu 1 mas. 2 ing sovāng ^p di vinehan. vdihā ^a ^{so} anakbinya kapua vineh n ken. vlah 1 ing vang sc̄va ⁱ garu ^{ra} ia
- III. 1. " ² ^{ng} variga si a ⁱⁿ ni samvī vinehan. hle 1 mas. ku huler. si luka ram ni daha vinehan. mas. ku 2 sāma⁴⁷ tpi shring umi ilu pinakasāksi rikanang sušukan. sīma rāma i savyan g sti si anggu ^u rama ni gi h kalang si nek. rama ni
2. le drngil. rāma i luitan. kalang si dalihan. parujar. i luting rama ² si kañū rama ni kusala si dagū rama ^h rāma ni datti parujar. si gih si sungkul. rama ni kodo.gus(t)i ni blyah kalang i tigang su ⁱ kuring rama ni balam. parujar. si kdāngan. kalang i part ² si btah rama ni tarima tuha banua si kañti kal ² ^{ing} si ² ^{ra} a ^{ba} ² tuha ^{ba} ^{ki} bhavita parujar. si datang ^{im} ² ni ḡrubuh. ² ^{inu} i gilikan. kalamvuay. parujar. i hrn. rāma ² i dur ² si knoh ama ni vanayi kañ g i
 4. rā ^g si si tarkha ² ^{al} ⁱⁿ ^g kalavukan. si ana rama ni darā ^u ^{ti} ² ⁿⁱ godmī parujar. si glo ikanang kalang ² ^{ti} ² ⁱⁿ mas. ku 2 ing s ⁱⁿ vang sovāng, ikanang h vdihā. rangga yu o ^{ka} in. vdihā . rangga hle 1 mas. l ²
 5. baih kapua vineha turuma ² ^g vil. milu pinakasāksi si ² ⁱⁿ sovāng rāma ² ⁱⁿ ^g vāraṇā ² ⁱⁿ ^g varāṇā vdihā. angga yu 1 as. 2 ing s ⁱⁿ vang vinehan. vineha ² ⁱⁿ ^g m ² ku sovāng o ² ⁱⁿ ^g anakbinya ² ⁱⁿ

6. *ken. vla(h) l ing sovang sovang parujar. si padma vinehan. vdihan. rangga hle 1 mas. ku 2 samangkana ikanang raraikakilaki vaduan. dinūman. p. ak. ē ātak. a akupang ē iehan. vsi kāyānurūpa atapukan. ilu ikai ang sušukan.*
7. *sima si rahulu ra ia i marisa⁴⁸ ē ak ba ia i paglutan. vatak tiru ra u si marūm. rama ni tarima ana ia i kat. vatak mata am. si piñjung⁴⁹. ram i ni na n i anak banua i mangével. vatak. anggul. si pa h n ghura⁵⁰ aŋe īk banu*
8. *a i vēngkal. vatak. d alis an. si b alilu an. īk bar i paniruan. vatak. panggil. hyang si bisa a anak banua pakalangkyangan. vatak. pagar vsi si lamayung anak b anua i v atu vatak. vatuvatu pinda atapukan.*
9. *prā a 3 hop rarai vinehan. pirak. dhā 1 kinabaihanya tarimanya vinehan. pirak. mā 1 kinabaihanya. pininang mavaya marēbung muang ri vulung vinehan. pirak. mā 8 ing u i savanua, muvaḥ sang virēh i kaśugihan.*
10. *milu mavuay. vinehan. pirak. mā 2 tlas s̄i agsipa pasik.⁵¹ pasak muang saji masamakṣa sira kabaih irik. lmaḥ i kunaḥ vāhu sinīma umunggu i ītāg. ma īanap manginum. maparimvangi mā galih¹ tarik¹ ījhu¹ mas¹ ngū krama nikanang ka*
11. *ngan hadangan. prāna 4 ma ilya pirak. ē i 5 mā tīkukat prāna 3 anung khon. mahārāja humarepa⁵² ing saviji kangan. sang pakuvangi pu bañjua anak banua i kangan. sang pangkuvangi muang sira tangkil. pu vu kanḍang vatak. pangkuvangi muang sira tangkil.*
12. *ñi anak banua i tērenēh vatak. tangkil. luīr nikanang i inumtuak. siddhu. ciñca samangkanang padahi tuvungⁿ brkuk. gandi rāvanahasta sapariskāra. ikanang rēgang paripūrnā irikanang sorai ping nam tabih mā pangan. inum.*
13. *ri sa(ng) vahuta hyang kudur. makalambi masinghil.⁵³ yu l sumangaskāra sang hyang vatu s̄ i umunggt vdihan. vitāna humarēp. baitan⁵⁴ i as sang prākvivaka kaba^o ning ggu lor ning vitāna ikanang pātiḥ muang canang rā ih umu-*
14. *ma rarai matuha lakilaki vaduan. umunggu kidul g saji sang hyang vatu sima vdiha i ra gg i yu 5 mas. a sang*

- hyang brahmā vdihan. rangga yu 1 mas. mā 1 bras. ring tamvakur. sadāngan. mas. mā 6 vsi urā 5, vsi vsi prakāra
15. *vadung patuk. rimvas. lukai tēvēk. punukan. kulumi kurumbhāgi kris. lañduk. saviji sovang linggis. 5 vangkyul. 1 tamvaga srakāra⁵⁵ padyusan. tahas. saragi paganganan. inuman. sadamaran.⁵⁶ saviji sovang kampil. 1 bras. pa*
16. *da 1 vsi ikat. 10 (1?) tañdas ning hađangan. 1 kumol. 1 caru skul. dinyun. papras 2 salimar.⁵⁵ tulu(ng ?) paargha paśiliḥ galu(h) 2 hayam. hirēng 5 hantriṇi 5. pañcopacāra glēpung putih tuning⁵⁶ kamvang gandha dhūpa dipa jnu, nāhan. huir ni*
17. *kanang saji, vinong ta bhaṭāra brahmā pinakadevasākṣi i sang hyang vatu sima matēhēr. mangafjali mamūjā i sang hyang brahmā manghanākan. sāpatha⁵⁷ i sang hyang vatu sima ling nira indah bhaṭāra brahmā sang hyang prithivi⁵⁸ āpya teja bā*
18. *yu mīkāsa⁵⁹ lor. kidul. kuluān. vetan. i sor. i ruhur. sang hyangrahina vngi sang hyang deva śukṣma⁶⁰ sakvaiḥ ta bhaṭāra ki pramāṇayātyāthyhana vuang umulahulah ikeng vatu sima patyananyu id i*
19. *i patiya te panoliha vuntat. te tinghala i likuran. tampyal. i virangan. uvahi tēngannan. tutuh tunḍunya blaḥ tapālanya⁶¹ sbittakan. vtangnya rantan. usūsnya vtuakan. dalamnya duḍuk hatinya pangan. daging*
20. *nya inum. rāhnya tēhēr pēpēddakan. vkasakan. havu kerir. tibākan. ing mahārorava klān. i kavaḥ sang yama saluir ni(ng ?) lara hiḍapannya, kadi lavas sang hyang candrāditya pumunglehi⁶² aṇḍabhuvana mangkanā lavasanya*
21. *n. tmuakan. sāṅgsāra avaknya rabinya anaknya putunya puyutnya anggasnya nāhan. li(ng)nira panghanākan. sāpatha⁶³ matēhēr. mamantingakan. hantlū manēkēk⁶⁴ gulū ning hayam. ling nira indah bhaṭāra kadyanggānike hantlū tan. va*
22. *luy. i kurunganya samangkanana ikeng hayam. tan. valuyā matpung gulūnya mangkanā tmahanani kanangnguang umulahulah sušuk ning kudur. sāṅgsārā ataya śakulagotranya kavaiḥ, ikana sang maśima svasthā dīrghāyuṣa. astu (.)*

TRANSLATION

- I. 1. Hail ! The Śaka year expired, 841, the month of Śrāvana, twelfth day of the bright half of the month, *mavulu*,⁶⁵ *umanis*,⁶⁶ Monday, (while) the lunar mansion Mūla (stood under) the deity Nirti (during) the conjunction of Vaidhṛti in the south-east. At this time, the illustrious great king,
2. the *raka* of Layang, *dyah* Tlodhong śri Sajjanasannatānurāga (o)t(t)unggadeva marked out the forest at Lintakan (which was) under Malintaki, and the forest at Tunah under Sinapan. Moreover, there was also the marking out (of a region)
3. at Vru (which was) under the *magañjar* of the *marhyang*. These were in connexion with the foundation of a free-hold. There were also irrigated lands at Kasugihan (measuring) *tampah* 1, in the east of the lands of Tunah and of Lintakan. These were now bought by the illustrious great king from the *rāma* of (the village of) Kasugihan
4. for silver 1 *karṣa* 13 *dharana* 6 *māṣa*. These were then accordingly marked out into free-holds with the object of offering *caru* to the *caitya*⁶⁷ of the father of the illustrious great king (cremated) at Turumangambil. The lands (which) were marked out were the lands to the South of Turus (and) these are to be protected by the *mamrāti* (and) the *tilimpik*.⁶⁸
5. Moreover, in consequence of the coming of all the *tanda rakryān*-s, they were given presents in ample measure with their *parujar*-s (and), according to custom, the free-hold was completely marked off (and) was confirmed for the remotest future (i.e., for ages). These are the reasons for such of the contents of
6. the edict (*praśasti*). All the *tanda rakryān*-s received confirmation-gifts in ample measure, according to the custom of marking out free-holds. (Thus) the (*rakryān*) *hino* of the time (viz.) *Pu Ketudhara*,⁶⁹ a lord (*prabhu*) having the brilliance of jewels and the prowess of Trivikrama (i.e., Viṣṇu)⁷⁰, (received) *pilih magēng*-cloth 1 set and gold 1 *suvarṇa* and 4 *māṣa*. The *raka* of *halu* (viz.)
7. *Pu Sindok*, the *raka* of *sirikan* (viz.) *Pu Havang*, the *raka* of *vka*

- (viz.) *Pu Kiraṇa*, received *Kalyāga*-cloth 1 set (and) gold 1 *māṣa*, each in particular. The *mamrāti* (viz.) *Pu Dapit*⁷¹ (and) the *tilimpik* (viz.) *Pu Panḍamuan* received *ambay-ambay*-cloth 1 set
8. (and) gold 4 *māṣa*, each in particular. The *samgat momahumah* of Pikatan (viz.) *Pu Kambaladhara* received *sulasik*-cloth 1 set (and) gold 8 *māṣa*. The *tiruan* (viz.) *Pu Cakra* received *ambay-ambay*-cloth 1 set and gold 5 *māṣa*. The *halaran* (viz.) *Pu Vihikan*,
9. the *palarhyang* (viz.) *Pu Balandung*, the *dalinan* (viz.) *Pu Parbata*, the *manghūri* (viz.) *Pu Teja*, the *pangkur* (viz.) *Pu Jayanta*, the *tavān* (viz.) *Pu Sena*, the *tirip* (viz.) *Pu Harivangśa* the *vadihati* (viz.) *Pu Nanggala*, the *makudur* (viz.) *Pu Dhanuka* : all received *ambay-ambay*-cloth 1 set and gold 4 *māṣa*, each
10. in particular. The officer of Sinapan, having lands in Tunah (viz.) *Sang Pangganuan* received *ambay-ambay*-cloth 1 set (and) gold 8 *māṣa*. The (officer of) *manglintaki* (viz.) *Pu Savitra* received 1 piece of cotton cloth. Two *tuhān*-s of the *vadihati*⁷² : *miramirah* (viz.) *Pu Sudanta*,
11. resident of Miramirah, (and) *mangrangkapi* of the sacred *Lēbur poh* (viz.) *Pu Vikasita*, resident of Datar under Datar ; two *tuhān*-s of the *makudur* : *lingo* (viz.) *Sang Manghandul*, resident of Kinaling under the jurisdiction of the queens⁷³ (and) *mangrangkapi* (viz.) *Sang Manglage*, resident of Pulung
12. under *makudur* ; the *vahuta hyang* (of the) *kudur* ; the *lumaku manusuk* of the *vadihati* (viz.) *Si Vada*, resident of Sumbhāgi under Panghrēmban (?) ; (the *lumaku manusuk*) of the *makudur* (viz.) *Si Mangantus*, resident of Jurungan under Pagar vesi : (all these) received coloured cloth 1 set (and) gold 4 *māṣa*,
13. each in particular. The *parujar* of *hino* : *Kandamuhi* (viz.) *Sang Kasura* (?), resident of Vungkuḍu under Kilisan (⁰pa⁰?) ; the *parujar* of *halu* : *visāga* (viz.) *Sa(ng) Vidyānīgi* (?),⁷⁴ resident of Hilyan under Padlagan ; the scribe of the *hino* of Pangujaran : *vungkal*
14. *varani*⁷⁵ (viz.) *Sang Śuddha*, resident of the cloister⁷⁶ at Kam-

- yang in Jantur ; the *parujar* of *sirikan* : *hujung galuh*⁷⁷ (viz.) *Sang Tatva*, resident of Srāṅgan under Srāṅgan ; the *parujar* of *vēka* : *viridih* (viz.) *Sang Kirtadhara*, resident of Huntu under
15. Putaddhanu ; the *parujar* of *tiruan* : *sumudan* (viz.) *Sang Prajña*, resident of the cloister at Siddhakāryya belonging to Dīhyang, the place of flowers and (holy) water ; the *parujar* of *halaran* (viz.) *Sang Adigama*, resident of Jahayan
 16. under *halu* ; the *parujar* of the *palarhyang* (viz.) *Sang Mañca*, resident of Sumuḍa under Edēngan (?) ; the *parujar* of *dalinan* (viz.) *Sang Trisaranya*, resident of Muntang under Upit ; the *parujar* of *pangkur* : *didōlan*⁷⁸ : *Sang*
 17. *Adik*, resident of Rakadut under Rannyā (?) ; the *parujar* of *habāngan* : *atuk*⁷⁹ (viz.) *Sang Nirrmala*, resident of Manggulungi under Manggulungi ; the *parujar* of *tirip* (viz.) *Sang Ṣtanggil* (?), resident of
- II. 1. Mataram, the place of precious metals under Kahulunan ; the *parujar* of *mamrati* : *turuhan* (viz.) *Havang Ananta*, resident of Kabanyāgān in Galuh⁸⁰ ; the *parujar* of *tilimpik* : *vka-vka* (viz.) *Si Pavana*, resident of
2. Vuga under Pēar : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. The scribe of *mamrati* : *kērep* (viz.) *Sang Ludra*, resident of Mandahi under Mandahi ; the scribe of *tilimpik* : *patilaman* (viz.) *Sang Khatvāngga* (?),
 3. resident of Kahuripan under Pagar vēsi : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. The *vahuta* of *mamrati* : *prih* (viz.) *Si Godhā*, resident of Talaga under Mamrati ; the *vahuta* of *tilimpik* : *jukuter*
 4. (viz.) *Si Deva*, resident of Vērhēnya under *tilimpik* : (all these) received coloured cloth 1 set (and) gold 2 *māṣa*, each in particular. The *pihujung* of *pangkur* (viz.) *Si Nanda*, resident of Lua under Lua ; the *pihujung* of *tavān* (viz.) *Lua Sukan*, resident of Lua
 5. under Tañjung⁸¹ ; the *pihujung* of *tirip* (viz.) Panavungan, resident of Panavungan⁸² under Tirip : (all these) received coloured cloth 1 piece (and) gold 1 *māṣa*, each in particular. The

- vahuta* of *kahulunan* : *dumling turuy* (viz.) *Si Bikrma*, resident of Sēkar ambay
6. under Tangar ; the *patih* of Gilikan (viz.) *Si Muṇḍi*, father of Vagad ; the *patih* of Tigang sugih (viz.) *Si Cakēr*, father of Ratha ; the *patih* of Panggil (viz.) *Si Balikuḥ* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece
 7. of skirt, each in particular. The *parujar* of the *patih* of Gilikan (viz.) *Sang Gahu*, father of Dungis ; the *parujar* of Tigang sugih (viz.) *Si knoh*, father of Vanayī ; the *parujar* of the *patih* of Panggil (viz.) *Si Vērē* (?), father of Taśah (?) : (all these) received coloured cloth 1 piece (and) gold 2 *kupang*, each in particular. The *rāma māgman*
 8. of Kaśugihan : *kalang*⁸³ (viz.) *Si Balavo*, father of Ravi ; the *tuha vanua* (viz.) *Si Jalung* (?), father of Gunu (?) ; the six (?) *gusti-s* : *Si Padma* (who is) father of Vērēl, *Si Ranggēl* (who is) father of Bukat, *Si Anggirā* (who is) father of Lalati, *Si Rēṣi* (who is) father of Pahing, *Si Jambhala* (who is) father of Gayuk, the *vinkas* (viz.) *Si Kēpu*, father of Gēyak : (all these) received
 9. coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* (viz.) *Si Paraśi*, father of Vugēl ; the two *parujar-s* : *Si Bamana* (who is) the father of Nek (and) *Si Bēkyah* (who is) the father of Pacang (?) : (all these) received coloured cloth 1 set (and) gold 6 *kupang*,
 10. each in particular. All their wives received 1 piece of skirt, each in particular. The *rāma maratā-s* : *Si Tanggul* (who is) father of Dulang (and) *Si Narā* (who is) father of Gavul, received gold 2 *kupang*, each in particular. The *kalang* of Lintakan (viz.) *Si Kuñjar*, father of Subhi ; the six *gusti-s* : *Si*
 11. Kayuara (who is) the father of Kēpu, *Si Vēgil* (who is) the father of Varangan, *Si Deva*, *Si Bayatū* (who is) the father of Cabur (?), the *tuha banua* (viz.) *Si Mahi* (who is) the father of Baśri, the *vinkas* (viz.) *Si Guvinda* (who is) the father of Jo : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives

12. received 1 piece of skirt, each in particular. The two *parujar-s* : *Si Śanti* (who is) the father of Mangiring (and) *Si Laksana* (who is) the father of Kamving (?), received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* : *Si Pamvi* (?),
13. father of Ti, received 1 piece of coloured cloth (and) gold 2 *kupang*. Further, the *variga* : father⁸⁴ of Kēsil ; the *huler* : *Si Java*, father of Bari ; the six (?) *tuha vērēh-s* : *Si Gomanta* (who is) the father of Pahēhan, *Si Vahu* (who is) the father of Valuh, *Si Janggi*, *Si Rēgik* (who is) the father of Buddhi ; the *marhyang* of Dihyang (viz.) *Sang Bilut*,
14. father of Vajang ; the *marhyang* of Jamvu (viz.) *Si Candra*, father of Vadi ; the *marhyang* of Samadi (viz.) *punta Unes* ; the *marhyang* of Putar (?) (viz.) *Si Vavuat*, father of Mañcing ; the *tañjēn* of *kalang* (viz.) *Si Tguh*, father of Ndikan ; the *rañō* of Apantil (viz.) *Si Pulakas*, father of Buddha (?) ; the *rāma matuha* (viz.) *Si Mahi*,
15. father of Limvang ; the *rāma maratā* (viz.) *Sang Kalyāna*, father of Tapa : all (of them) received gold 2 *kupang*, each in particular. The *kalang* of Tunah (viz.) *Si Mévohok*, father of Krānta ; the three⁸⁵ *gusti-s* : *Si Añjīng* (who is) the father of Ndurukan, *Si Lēga* (who is) the father of Nandaka,
16. *Si Pañjol* (who is) the father of Baśu, the *tuha banua* (viz.) *Si Sarvva* (who is) the father of Prahana, the *vinakas* (viz.) *Si Gujil* (who is) the father of Yovana ; (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece of skirt, each in particular. The two *parujar-s* :
17. *Si Tarah* (?), father of Médang⁸⁶ (and) the *rāma* of Ayi,⁸⁷ received coloured cloth 1 set and gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* (viz.) *Si Buru*, father of Mundiki, received 1 piece of coloured cloth (and) gold 2 *kupang*. The *pavah* (of the)
18. *variga* (viz.) *Si Bāma*, father of Uduh ; the *huler* (viz.) *Si Mukmuk*, father of Ndokoh ; the two *tuha vērēh-s* (viz.) *Si*

- Mangalap (and) *Si Hunur* ; the *rāma maratā-s* : *Si Vada*, the grandfather of Vangi (and) *Si Mēbēyēng*, father of Kupu : (all these) received gold 2 *kupang*, each in particular. The *kalang* of Vra (viz.) *Si Ges*,
19. father of Bining ; the six⁸⁸ *gusti-s* : *Si Kēvah* (who is) the father of Kēpu, *Si Vangah*, *Si Garjita*, *Si Pañjol* (who is) the father of Gangkak, the *tuha banua* (viz.) *Si Lakvan* (who is) the father of Kucyak, the *vinakas* (viz.) *Si Palaku* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their
 20. wives received 1 piece of skirt, each in particular. The two *parujar-s* : *Si Lēvē* (who is) the father of Bari (and) *Si Lutung* (who is) the father of Punduk, received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt,
- III.
1. each in particular. The *variga* (viz.) *Si Garu* (who is) the father of Samvī received 1 piece of cloth (and) gold 2 *kupang*. The *huler* (viz.) *Si Luka*, father of Daha, received gold 2 *kupang*. The *rāma-s* of neighbouring villages who went to stand as witnesses at the foundation of the free-hold : the *rāma-s* of the village of Savyan (viz.) the *gusti* (who is) *Si Anggu*, father of Gilēh ;
 2. the *kalang* (who is) *Si Nek*, father of Dalihan ; the *parujar* (who is) *Si Luting*, father of Drngil. The *rāma* of the village of Luitan : the *kalang* (viz.) *Si Hiri*, father of Datti ; the two *parujar-s* : *Si Kañū* (?), father of Kuśala, (and) *Si Dagū*, father of Blyah ; the *kalang* of Tigang Sugih (viz.) *Si Sungkul*, father of Kodo ; the *gusti* (viz.)
 3. *Si Kuring*, father of Balam ; the *parujar* (viz.) *Si Kēdangan* ; the *kalang* of Parang (viz.) *Si Bētah*, father of Tarima ; the *tuha banua* (viz.) *Si Kanti*, grandfather of Bhavita ; the *parujar* (viz.) *Si Datang*, father of Barubuh ; the *tuha banua* of Gilikan (viz.) *Si Kalamvuay* ; the two *parujar-s* (viz.) *Si Hṛng* (who is) the father of Dungas (and) *Si Knoh* (who is)
 4. the father of Vanayī ; the *kalang* of Kalavukan (viz.) *Si Gaṇa*, father of Darā ; the *gusti* (viz.) *Si Tarkha*, father of Godhi ;

- the *parujar* (viz.) *Si Glo*. All these *kalang-s*, *gustis-s*, *tuha banua-s* of neighbouring villages received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All the *parujar-s* received
5. coloured cloth 1 piece (and) gold 2 *kupang*, each in particular. The *rāma-s* of the village of Turumangamvil who were it to stand as witnesses : *Si Varaṇa*, father of Bhukti (and) the *kalang* (viz.) *Si Arta*, father of Dhyāna : (all these) received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. (All) their wives
 6. received 1 piece of skirt, each in particular. The *parujar* (viz.) *Si Padma* received coloured cloth 1 piece (and) gold 2 *kupang*. Evenso, the young, male (or) female, received their share of silver (which was) one *atak* (and) one *kupang*, per head.⁸⁹ The slaves⁹⁰ received (their reward) according to (their) ability (lit. physique). The *atapukan-s* went to the founders
 7. the free-ho'i : *Si Rahulu*, father of *Mariṣa* (?), resident of Paglutan under Tiru ranu *Si* Marūm, father of Tarima, resident of Kahutanan under *Si* Mataram ; *Si Piñjungan*, father of Namvi, resident of Mangével under Anggul (?) ; *Si Pahanguran*, resident of Mangével under Anggul (?) ; *Si Virēh* (ide)
 8. of Vēngkal⁹¹ under Dalinan ; *Si Balilu*, resident of Paniruan under Panggil hyang ; *Si Bisama*, resident of Pakalangkyangan under Pagar vsi ; *Si Lamayung*, resident of Vatuvalu under Vatuvalu. The total number of *atapukan-s*, 3 persons⁹² in all, (an) the young, received
 9. all together. The *tarimva-s* received silver silver 1 *dharāṇa*, all together. The *pininahā-s*⁹³ (of the) *mavuaya*⁹⁴ 1 *māṣa*, all together. Vulang received 8 of Marēbung and of Kaśugihā silver *māṣa*, per village. Moreover, Sang Virēh (who) came
 10. accompanied the *mavuay* received silver 2 *māṣa*. Thereafter was carried (the distribution of) gifts in ample measure and *saji*-offerings. All of them (then) went to the lands at Kunahvāhu (?)⁹⁴ which was marked out into a free-hold. They (then) placed themselves in the festal tent (and) they ate (and) drank (and) took unguents and perfumes. They then removed

- themselves and made toilette with paints and flowers, according to the rank of each.⁹⁵
11. (There were) four buffaloes valued at silver 5 *dharāṇa* 8 *māṣa*, each, (and) three *tīkṣukat* (?).⁹⁶ These were sent by the great king (and) every one desired them. The officer of Pakuvangi (viz.) *Pu Bañjua*, resident of Kāṇḍang under Pakuvangi⁹⁷ and the *tangkil* (viz.) *Pu Vuñjī*,
 12. resident of Tērēnchē under *tangkil*⁹⁸ : all of them drank *tuak*, *sīdhu* and *cīñca*-wine. At that time, (there was the music of) *pādahi*, *tuwung*, *rēgang*, *bṛekuk*, *gandi* (and) *rāvanahasta*. The food and drink were (then) cleared off. After the passing off of the evening time, at six hour, stood up
 13. the *vahuta hyang* (of the) *kudur* with a jacket, skirt (and) 1 set of cloth to consecrate the sacred *vatū sima*, and placed himself under the tent facing the east. All the Hon. judges⁹⁹ went forward and placed themselves in the north of the tent. The *patih-s* (and) the *rāma-s*,
 14. young and old, male and female, placed themselves in the South of the tent. The offerings (*saji*) for the sacred *vatū sima* are : coloured cloth 5 sets and gold 5 *māṣa* ; (for) Brahmā¹⁰⁰ 1 set of coloured cloth (of the value of?) 1 *māṣa* ; uncooked rice in a bowl ; one cooking pot ; gold 6 *māṣa* ; *vēsi urā*, 5 ; other kinds of iron objects :
 15. axe, mattock, plane, curved chopper, dagger, grasscutter, *kulumi*, *kurumbhāgi*, *kris*, chopping knife, one of each kind ; crowbars, 5 ; hoe, 1 ; kinds of copper objects : washing basin, *tahas*, cooking bowl, drinking basin, lamp, one of each kind ; sack, 1 ; uncooked rice,
 16. 1 *pāda* ; iron, 10 (1 ?) *ikat* ; head of a buffalo, 1 ; *kumol*, 1 ; offerings of cooked rice in bowls, 2 dishes ; *salimar* (?), *tulung* (?)¹⁰¹ ; water for washing feet¹⁰² ; semi-precious stones of different colours, 2 ; black hens, 5 ; eggs, 5 ; five necessary things for offering (viz.?)¹⁰³ white and yellow flour, flower, scent, frankincense, lamp and paints. Now all these offerings

17. were presented to god Brahmā¹⁰⁴ who stood as a divine witness of the sacred *vatu sima*. Thereupon he (i.e. *vahuta hyang* of the *kudur*), with joint-palms, offered respects to god Brahmā and uttered curses before the sacred *vatu sima*. His words were : "Be gracious, O God Brahmā, the Divine Earth, water, light, wind,
18. ether, north, south, west, east, (the deities) of the nether-region (and) of zenith, the sacred day and night, the invisible gods, also all deities¹⁰⁵ You deities, come to witness ! If there is any one who disturbs the *vatu sima*, he may be killed by you,
19. he may die through your action without his (finding time to) turn behind, without (his finding time to) look behind. He may be struck in the left side, then again in the right side. His mouth may be smashed, his forehead may be broken, his belly may be ripped open, his bowels may be rooted out, his entrails may be drawn out, his heart may be pulled out, his flesh may be eaten up,
20. his blood may be sucked up, thereupon he may be trampled. Lastly his ashes may be blown away (and) thrown into the *mahāraurava-hell* to be cooked in the hell-pan of god Yama ! He may experience all sorts of (succ^u) sorrows ! So long as the deities Moon and Sun illuminate the earth-ba^h, during this
21. period, he himself, his wife, his children, his grand-children, his great-grand-children, his great-great-grand-children, shall be afflicted with sorrows ! So were his words describing the oaths. Thereupon he smashed the egg (and) separated the neck of the hen. His words were : "Be gracious, O Gods ! Just as the part of the egg cannot return
22. to the shell, just as the hen cannot return and be united with its neck, so shall be the sad fate of him who will disturb the foundation of the *kudur* : with all his family and relations he will be afflicted with sorrows and destroyed ! (But) the owner of the free-hold shall be happy and long-living ! Amen¹⁰⁶ !

FOOTNOTES

1. See *Dacca University Studies*, I, pp. 102-106.
2. *Notulson*, IV, p. 140 ; *KO*, p. V.
3. *Agastya*, p. 77.
4. BEFEO 45 (1951), p. 44. See also *Not. Bat. Gen* 4 (1867), p. 116.
5. Skt. : °ṣātīta. Cohen Stuart's reading of this in the text is untenable.
6. Skt. : °ṣī.
7. Skt. : °pakṣa. Damais transcribes : °pakṣa.
8. Skt. : °lā.
9. Read : nipti.
10. Damais : °ka.
11. *KO* : °dōng? C.
12. °santata °tānu? Stuart. The reading of Brandes (*OFO*, p. 266), viz., *Sanmatānuraga* is not borne out by FS. Damais reads : °sammata°.
13. Damais : tung°.
14. Damais : °nang.
15. Ku°? [C. Stuart].
16. pi°? [C. Stuart].
17. Read : pi°.
18. cf. Poerbatjaraka, *Agastya*, p. 77.
19. Skt. : śrī.
20. °n milu? [C. Stuart].
21. Skt. : °pūrṇa.
22. Skt. : °ṣasti.
23. Skt. : °thā.
24. °nu? [C. Stuart].
25. si [C. Stuart].
26. pi°? [C. Stuart].
27. °ru? [C. Stuart].
28. The copyist has inserted this and the preceding word below the line, as he previously left them out of inadvertence.
29. Read ? pu.
30. °pan'
31. °mīdhī?
32. [C. Sturt].
33. °dētē? [C. Stuart].
34. °dētē? [C. Stuart].
35. The term *latati* has been under-scribed.
36. Read : °vmas?
37. Read [C. Stuart].
38. The word has been mis-printed in *KO* as : latati.
39. °ñgū?
40. °ñgū?
- 41.

42. samvī [C. Stuart]. This appears doubtful to me.
43. vē^o [Stuart].
44. mvē^o?
45. "bi? letter lu,
46. The omitted out of inadvertence, has been underscribed.
47. "pa?
48. ri?
49. Cohen, Stuart's reading of patang^a appears to be wrong.
50. Read. pasak.
51. Read. "ghēl.
52. vai^a
53. Read : pra^a.
54. Read : pada^a.
55. Cohen Stuart reads : prapassasa 7 (?) mar. This appears doubtful to me.
56. Read : ku^a.
57. Skt. : śapa^a.
58. Skt. : pr̥phi^a.
59. Skt. : āka^a.
60. Skt. : śū^a.
Read : kapa^a.
61. Read : su^a.
62. Skt. : śāpa^a.
63. Read : tēk.
64. A Mal.-Polynesian day of the six-day week.
65. A Mal.-Polynesian day of the five-day week.
66. This is a P'ndu-ri ; the five-day week.
67. they bē to (caru) performed in a Buddhist Foundation (*caitya*).
68. Can the same as *mamrata* of 70.A.11 and *tulumpak* of 62.12?
69. Dr. Krom suggests (*Geschiedenis*, pp. 189-90) that Ketudhara and "vijaya are not different persons. It is also possible that he is identical with King Vava (924-27 A.D.). See *TBG*, 70, 183.
70. Was a prince of the blood royal. He might not, of course, be a *prabhu*, that he Vaisnavite prince.
- The name reminds one of *vadihatī* or *ayam itas Pu* to the village of Pandamuan the appearance Dapit, and since he belonged to be intreaguing. The use of a *Pu* Pandamuan after him appears accidentally, as otherwise of *Pu* however suggests that the coincidence is al the bearer of the title of tilimpik will go without a personal name. The position is further complicated by the fact that Mamrati appears elsewhere as name of a village or official title.
72. The *tuhāns* of the *vadihatī* are *miranirah* and *mangrangkpi halaran*. The *tuhāns* of *ayam* also the *ayam* are *sang*. This is an additional proof that *vadihatī* = *ayam*. In other inscriptions we find *vavaha*, *tuhān*, *halaran*, etc., after the *mangrangkpi* (see Register). In such cases there is *sang* before the *tuhān* and *halaran*. Following the use of *Sang* and *Pu* in two parts of the same name, we may consider *Lēbur Poh* as part of the name of Vikasita.

- But the use of *Poh*, which occasionally comes off as geographical name, inclines me to think that it is a village associated with sacred things. Hence, I have adopted the above translation. It may be argued that *lēbur poh*=*halaran*, but we never find *mangrangkpi sang halaran* anywhere in one compound, so as to justify this conception.
73. Following *Kadatuan*. Of *Binihaji*, i.e., Queen, *bini*=*bi*+Mal.-Polynesian infix. in. So *binihaji* should lit. mean 'the one who has been made wife of the king.'
74. "nidhi?
75. Elsewhere (52, a 12, 64. I. 16) he is called *Vatu Varājī* having the same meaning.
76. This seems to be a Buddhist cloister.
77. It appears as a place name in 72.5 where a *vihāra-kuṭī* complex was located.
78. Cohen Stuart gives the alternative reading of dēdē^o. This is found in *KO* XVII, 15.
79. As *Pangkur*, *tavān* and *tirip* go together, it is possible that we have to read here : *tavān* : *tluk*. cf. 87.15 below.
80. Galuh (?) in *ÖJÖ* XXVIII. cf. also Galuh in *Charita Parahyangan* (*TBG*, 59, p. 416); also cf. *TBG*, 67, p. 197 and fn. 59.
81. It is strange that *Lua* is once described to be under *Lua* and again under *Tañjung*.
82. Here village names and personal name appear to be identical.
83. Or, "...of Kaśugihan ; the Kalang....."
84. The name of this *variga* seems to have been left out due to the carelessness of the copyist.
85. Probably we have to read 'five'. As a matter of fact, five persons have been enumerated.
86. Our view regarding *rāma* confirms the remark of Stutterheim in *TBG*, 67, p. 193, f.n. 43. for the carelessness
87. His name might have been omitted of the scribe.
88. The *gusti-s* appear to have formed something like a board or committee. From other inscriptions, however, it appears that their number was not fixed.
89. cf. Kern, *VG* VII, p. 45.
90. By *usi*, I think *anak usi*, i.e., slaves have been intended.
91. Stutterheim (*TBG*, 67, p. 183) provisionally brings this place-name in connexion with *Vēngali* of the *Nāg* : 77, 3 : 1-4.
92. The number has evidently been wrong, for the number is 7 and not 3.
93. Assistants?
94. Probably we have to read *Tu*^o. This appears to be the full name of the village referred to in pl. 1, 3.
95. Or : one by one.
96. I do not know what animal is intended hereby.
97. On the proved analogy of *Pu Dakṣa Sang bābubajrapratipakṣaya*, we may consider the name to be *Sang Pakuvangi Bañjua*, but the occurrence of *Pakuvangi* after *vatak* seems to indicate that that the former *Pakuvangi* is a geographical entity. Hence the above translation. It may be observed in passing that *Pakuvangi* as a geogr. name also occurs in no. 44 above.

- a. pears as a
98. Tangkale the *prāgrīvā* village name in no. 45.
99. etc. and *Prādoisaka* of *Pūravidigama* and other old-Jav. jurisprudence, charters
The god of Fire has Skt. laws.
100. The text has *salim* been intended here.
caru, *tulu*(ng?), whereof the latter word may denote a kind of
Paargha is obviously
102. In the fol. the corrupted form of *Pā(dy)ārgha*.
103. *panēspacār* following enumeration six things have been summed up and hence
tions, however, not be taken here in too literal a sense. In some other inscrip-
numbered five. 'white and yellow flour' has been omitted, thus making the things
It appears
104. Fire. from other inscriptions that by Brahmā, the writer meant the god of
In this con-
105. nexion see Stutterheim in *TBG*, 67 p. 188.
106. I have come across similar imprecatory verses in Indian Sanskrit literature and
inscriptions. But far as I have been able to find the Chiplun plates of Pulidevanī II
below II, quoted the relevant

"The giver of land enjoys happiness in heaven for sixty-thousand years :
the confiscator (of a grant) and he who assents to (an act of confiscation)(but)
dwell for the same number of years in hell ! O Yudhiṣṭhīra, best of kings,
carefully preserve land that has previously been given to of kings,
the preservation (of a grant) is more meritorious than the twice born ; (verily)
ever confiscates land that has been given, than making a grant ! Whoso-
he is born as a worm in ordure, and is whether by himself or by another,—
ancestors ! Those grants, productive of consumed together with (his) deceased
have been formerly given here religion and wealth and fame, which
; verily, what good mean earth by (previous) kings (are) like worn-out
garlands whether simply ploughed (or) pleated heritages again full If who grants
is treated with honour in heaven, for as long as the worlds, created by tips, — he
endure !"

For similar other examples, reference may be made to : *EI*, III, pp. 132,
224 ; *IA*, XVI, p. 134 ; Fleet, *CII*, Nos. 26-28, 30-31. See also 146,
Skandapu, *uttara*
khandā, 22 : 33 ff.

LXXXVII

THE COPPER-PLATE OF BARĀHĀŚRAMA
(ETHN. MUS. 2120)

the Hague

This copper-plate was purchased on the 15th Feb., 1858, from an auction-sale by C. van Doorn at and was obtained from the patrimony of the late Resident Jr. (J. S.) von Schmidt auf Altenstadt.¹ According to the communication received, the plate was found in a principality,² but this does not enlighten us about the exact find-spot of the record. Its geographical data seem to indicate, however, that the record is connected with Kēdu or the Dieng-region.³ The inscription is incised on one side of the plate whereof the left margin, from top to bottom, has been broken off. The concluding portion of the record is also missing. The plate measures 29.9×39 cm.⁴ and has been preserved at the Leiden Ethn. Mus. under no. 2120.⁵

The inscription records kuving for Barāhāśrama at the great king, the *raka* of Hino, viz., H.M. Dakṣottama saksaya) granted the villages of Poh galuh and Er Sarayu.

The transcription and facsimile of h published in *KO* under no. XVII.

TENEBhabhadravāda

1.ha, ka, vr̥, vāra, nakṣatra,⁶ ajapāda⁷
devata, variyān.⁸ yoga, irikā divasa ni ājñā śri mahārāja rakai
hino, dakṣottama bāhubajra prati
2.ketuvijaya, rake sirikan. pu suparnna, rakai vka pu hanumān, rakai bavang pūttara, kumonuakan,⁹ ikanang vanua i poh
galuh, muang ri er kuwing, kapua vatak. layang

3.(van)ua i poḥ galuh pirak. kā l ing satahun. satahun, hop.¹⁰ avur. skar tahun. pjah lek, arikarik. prakāra, pangguhan nikanang vanua ri er kuwing pirak. kā l ing. sata
4. (hun).....(ala)snya, tgal.nya, luahnya, ring lbak. ring hunur, sapinasuk. ni kmaḥ nikanang vanua i poḥ galuh mvang ri er kuwing, kasangsiptā tumamā ri bhaṭṭāra ring barāhāśrama ing sārayū i
5.haji, muang tan. katamāna de sang mānak. katrīni, pangkur, tavān, tirip, kring, paḍammapuy,⁹ maniga, lva,¹¹ malandang, manghūri, makalangkang, pamaṇikan, tapaha
6. (ji).....(u)ndahagi, manimpiki, paṇḍai mas, paṇḍai tambaga, paṇḍai vsi, kdi, valyan, paraṇakan, vidu, mangidung, tuha paḍahi, sambal sumvul, vatak, i dalam, singgah
7.di,¹² tan. tumamā rikanang vanua ri poḥ galuh muang ri er kuwing, samangkana saprakāra sukhaduhkhanya kabaih, mayang tan. mauvali, danda kudanda bhandihāla ityaiva
8. (mādi).....tūn. ta molaha ikana i pratiinya muhun vēngi, tan. kna¹³ deni saprakāra ning sukhaduhkhya ya tan. gavayakan. ikanang kukarmma, yāpuan. gavayakan. ikanang
9.ti kambang dula, taliket, tan. luptā ikana kabaih denikanang vkatūn, i bhaṭṭāri, paknā nikanang vanua i poḥ galuh muang ri er kuwing, dmaka pun. punana
10.ngatērakna mareng galuh, magavaya raga vlū 6 raga pasagi 6 mesya kāmbang tan alayu, muang nilotpalasari, pavuata i śrī¹⁴ mahārāja pisan. ing satahun.
11.bhaṭṭāra ing barāhāśrama, muang mamava ron. smat, sarbva¹⁵ phalaphali, vras. caturvvarṇa¹⁶ kukusan 1 ing savulusavulu, piṇḍa kukusan 4 (?) vavānya matē
12. (hēr ?).....li bras caturvvarṇa¹⁷ vavānya inangsēan. rakryān mapatiḥ i halu pu ketuvijaya, rakryān. sirikan. pu suparṇa, rakryān. vka pu hānumān rakryān bavang pūttara
13.(vijn(c)han. pasak pasak. mas. mā 8 vdīhan. kalyāga yu 1 sovang sovang, manghūri pūdara, halaran pu mañā (?), pularhyang,¹⁸ pu khaṭvāṅga, dalinan. pu tanggēlan, pa
14.yu 1 sovang sovang, muang sakvaih sang māmuat ujar,

- kanḍamuhi ḍapunta vidyānidhi, vatu varāṇi pu manghalangi, visāga pu viryya, hujung galuh pu kacat,
15.(mā)nak. katrīni, i pangkur. dēḍelan, i tavān. tluk, i tirip, likuan, vineh pasak pasak. mas. mā 4 vdīhan. rangga yu 1 sovang sovang, rakryān. layang pu
16.ken. kalyāga vlah 1 sang tuhān. i layang mas. su 1 mā 4 kinabaihan nira, vdīhan. rangga yu 1 sovang sovang, vadihatī pu ḍapit. mas. mā 4 vdīhan. rangga yu 1 .
17.ma tgal, tuhān. i makudur. sang vavaha, mangrangkappi pu gurun, kapua vineh mas. mā 4 vdīhan. rangga yu 1 sovang sovang, patih i layang vulung katak. si hu
18.si caca, vahuta pasaranak. si lucira, tēṭebantin.¹⁹ si kēvē kapua vineh mas. mā 4 vdīhan. rangga yu 1 sovang sovang, tunggū durung ning patih vulung katak.
19.vahuta tēṭebantēn.²⁰ si giva, vineh mas. mā 2 vdīhan. rangga yu 1 sovang sovang, parujur. ning patih vulung katak. si aja, parujar. ning patih kayuvangi si tē
20.(pilu)nggalı ning vahuta pasaranak. si śivā,²¹ i pagēr. sinurat, pilunggalı ning vahuta tēṭebantēn. i rāngu si basanta, i tutung kris. si pavana, vineh mas. mā 1 vdīhan. hlai l
21.mapkan.²² i tarījān. si kini, vineh mas. mā 2 vdīhan. yu 1 sovang sovang, pilunggalı ning vahuta i hino si mahendra, si jambah, si bhoga, vineh mas. mā 1 so
22. (vāng sovang).....(rā)ma tpi siring i kapuhunan. si ajitā, i vatu varak. si śreṣṭi, i bavuāra si basitā, i pahinger. si mangi, i parampuyan. si butēng, i limosusu si surupuh,
23.rāma i mangulibi si dadhi, talahantan. i layang ḍapunta kesari, rāma i layang pu rāṇyā, juru si baladeva, rāma i poḥ galuh kaki lukī, juru kaki lúa,
24.tuan, si ḍatar, si yoni, parujar. si ruṇḍu, si alya, variga si dhana, si busut, rāma ri²³ er kuwing kaki klo, juru kaki katanggaran, gusti kaki ridhī, tuha
25.la variga si tinuan, si gala, vineh vdīhan. yu 1 sovang sovang, renanta prāṇa 6 vineh ken. vlah 1 sovang sovang, anung kinon. śre²⁴ mahārāja su

26.vang samgat. tinuan.²⁵ sang vruan, sang mavaju haji lumaku manusuk. sīma, i vadihatı sang rabanēr. pu guvindī, i makudur. sang patalēsan pu nala, vineh ma
27. (s ?).....(s)īma, matēhēr. ikanang patih i layang muang vahuta, juru katriji, tamblang pañjang, tuha tahil, pangurang, muang soāra nikanang rāma tpi siring kabaih matuha
{The rest is lacking}.

TRANSLATION

1.*haryang*,²⁶ *kalivon*,²⁷ Thursday, (while) the lunar mansion Pūrvabhbārapada (stood under) the deity Ajaikapāda (during) the conjunction of Variyān. On this day, the orders of the illustrious great king, the *raka* of Hino, H. M. Dakṣottama bāhubajrapati(pakṣakṣaya)
2.Ketuvijaya,²⁸ the *raka* of Sirikan (viz.) *Pu Suparna*, the *raka* of Vka (viz.) *Pu Hanumān*, the *raka* of Bavang (viz.) *Pu Uttara*, ordaining that the village at Poḥ galuh and at Er kuwing, all under Layang
3.(the dues of) the village at Poḥ galuh (viz.) silver 1 *kati* in each year (for)²⁹ all sorts of (charges like) *avur*,³⁰ *skar tahun*,³¹ *pjah lek*,³² *ari-k-arik*³³ and so forth, (and) the dues of the village at Er kuwing (viz.) silver 1 *kati* in each
4. year.....(with their) forests, *tgal*-fields, (and) rivers in plains (and) in hillocks,³⁴ comprising the whole extent of the lands of the village of Poḥ galuh and of Er kuwing, all together, shall come to the deity (*bhaṭṭāra*) of Barāhāśrama³⁵ at (the) Sārayū³⁶
5.and may not be trod upon by the Hon. three (viz.) *Pangkur*, *tavān*, *tirip*, *kring*, *paḍamapuy*, *maniga*, *lva*, *malandang*, *manghūri*, *maka-langkang*, *pamanikan*, *tapaha(ji)*,
6.(u)ṇḍahagi, *manimpiki*, *paṇḍai mas*, *paṇḍai tambaga*, *paṇḍai usi*, *kdi*, *valyan*, *paranakan*, *vidu*, *mangidung*, *tuha paḍahi*, *sambal*, *sumrul vataki dalam*, *singgah*,
7.(These people) may not tread upon the village of Poḥ galuh

and of Er kuwing. Evenso, (they may not interfere with) all sorts of good and bad events (happening in these places, such as,) the *areca*-blossom that bears no fruit, all sorts of punishments for reviling and so forth,

8.and disturb them in their fixity— —³⁷. (These people) shall not be affected by all sorts of good and bad events if they do not dabble in these mischievous works. When they perform these
9.the flowers of *dula* (and) *taliket*. (The offering of these flowers) should not be suspended.³⁸ All these (flowers should be presented) to the goddess by the son(s) of Tūn,³⁹ wherefore (indeed) the villages of Poḥ galuh and Er kuwing have been offered in subservience to
10.(when they ?) come to Galuh,⁴⁰ they should make 6 round baskets and 6 four-sided baskets filled with un-faded flowers and with the best of blue lotuses, and present (them) to the illustrious great king once in each year
11.(to) the deity of Barāhāśrama and bring (lontar-)leaf, cane (?), all sorts of fruits, unbolstered rice for four *varṇa-s* (in) 1 rice-boiler, per head; in all, 4 (?)⁴¹ rice-boilers are to be brought. Thereupon
12.The *rakryān māpatih* of Halu (viz.) *Pu Ketuvijaya*, the *rakryān* Sirikan (viz.) *Pu Suparna*, the *rakryān* Vka (viz.) *Pu Hanumān*, the *rakryān* Bavang (viz.) *Pu Uttara*,⁴²
13.received in ample measure gold 8 *māṣa* (and) *kalyāga*-cloth 1 set, each in particular. The *manghūri* (viz.) *Pu Udara*,⁴³ the *halaran* (viz.) *Pu Mañā*(?), the *palarhyāng* (viz.) *Pu Khatvāṅga*, the *dalinan* (viz.) *Pu Tanggelan*,
14.(cloth) 1 set, each in particular. Moreover, all of the *mamuat ujar-s*⁴⁴: the *kaḍamuhī* (viz.) *dapunta* Vidyānidhi, the *vatu varanī* (viz.) *Pu Manghalangi*, the *visāga* (viz.) *Pu Viryya* the *hujung galuh* (viz.) *Pu Kacat*,
15.(the parujar of) the Hon. three : the *dēdēlan*⁴⁵ of the *pangkur*, the *tluk*⁴⁶ of the *tavān* (and) the *likuan*⁴⁷ of the *tirip*, received in ample measure gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. The *rakryān* (of) Layang (viz.) *Pu*

16.1 piece of *kalyāga*-skirt. *Sang tuhān*-s of Layang (received) gold 1 *suvarṇa* (and) 4 *māṣa*, all together, (and) 1 set of coloured cloth, each in particular. The *vadihatī* (viz.) *Pu* Ḟapit received gold 4 *māṣa* and coloured cloth 1 set.
17.the *tuhān* of Makudur (who is) the *Vavaha mangrangkapī⁴⁵* named *Pu* Gurun : all received gold 4 *māṣa* and coloured cloth 1 set, each in particular. The *patih*(s) of Layang (and) Vulung katak, *Si* Hu
18.*Si* Caca, the *Vahuta* of *Pasaraṇak⁴⁶* (viz.) *Si* Lucira, (the *vahuta* of) Tētēbantin⁴⁷ (viz.) *Si* Kēvē : all received gold 4 *māṣa* and coloured cloth 1 set, each in particular. The *tunggū durung* of the *patih* of Vulung katak,
19.the *vahuta* of Tētēbantēn viz. *Si* Giwa, received gold 2 *māṣa* and coloured cloth 1 set, each in particular. The *parujar* of the *patih* of Vulung Katak (viz.) *Si* Aja, the *parujar* of the *patih* of Kayuvangi (viz.) *Si* Tē
20.the (*pilu*)*nggah*⁴⁸ of the *vahuta* of *Pasaraṇak* (viz.) *Si* Śivā, (the *pilunggah*) of Pagēr (viz.) *Si* Nurat,⁴⁹ the *pilunggah* of the *vahuta* of Tētēbantēn, (the *pilunggah*) of Rāngu (viz.) *Si* Basanta, (the *pilunggah*) of Tutung kris (viz.) *Si* Pavana,⁵⁰ received gold 1 *māṣa* and 1 piece of cloth,
21.the *mapkan* of Tarijān (viz.) *Si* Kini received gold 2 *māṣa* (and) cloth 1 set, each in particular. The *pilunggah*-s of the *vahuta* of Hino (viz.) *Si* Mahendra, *Si* Jambah, *Si* Bhoga, received gold 1 *māṣa*, each (in particular).
22.The *rāma*-s of neighbouring places : (the *rāma*) of Kapuhunan (viz.) *Si* Ajitā ; (the *rāma*) of Vatu varak (viz.) *Si* Śreṣṭī ; (the *rāma*) of Bauvāra (viz.) *Si* Basitā ; (the *rāma*) of Pahinger (viz.) *Si* Mangi, (the *rāma*) of Parampuyan (viz.) *Si* Butēng : (the *rāma*) of Limosusu (viz.) *Si* Surupuh ;
23.the *rāma* of Mangulihi (viz.) *Si* Dadhi ; the *talahantan* of Layang (viz.) Ḟapunta Kesari ; the *rāma* of Layang (viz.) *Pu* Raṇyā ; the *juru* (viz.) *Si* Baladeva ; the *rāma*-s of Poḥ galuh; the *kaki* Lukh, the *juru* (viz.) *kaki* Lua,⁵¹
24.*Si* Datar, *Si* Yoni, the *parujar*(s) (viz.) *Si* Ruṇḍu (and) *Si* Alya, the *variga*(s) (viz.) *Si* Dhana and *Si* Busut ; the *rāma*-s of Er Kuv-

- ing : the *kaki*(s), *klo*(s), the *juru* (of) *kaki*-s and *katanggaran*-s,⁵² the *gusti* (viz.) the *kaki* Ridhi, the *tuha*
25.the *variga*(s) (viz.) *Si* Tinuan and *Si* Gala, received cloth 1 set, each in particular. The matrons numbering 6 persons received 1 piece of skirt, each in particular. (By) them was requested the illustrious great king to accept *su(varṇa)*
 26. the *samgat* Tinuan⁵³ (namely ?) *sang vruan*, *sang Mavaju haji*, the *lumaku manusuk*-s of the free-hold : *sang rabanēr*⁵⁴ of the *vadihatī* (viz.) *Pu* Guvindi (and) *sang patalēsan*⁵⁵ of the makudur (viz.) *Pu* Nala received gold
 27.free-hold. Thereupon, the *patih*(s) of Layang and *vahuta*(s), the united body of three *juru*-s⁵⁶ namely ? *tamblang pañjang*,⁵⁷ *tuha tahil*,⁵⁸ *pangurang*, and all of the *rāma*-s of neighbouring places, old (and young).....

FOOTNOTES

1. KO, p. XII.
2. Ibid.
3. cf. Krom, *Geschiedenis*, p. 194 ; *Dacca University Studies* I, p. 105, f.n. 9.
4. Juynboll, *Katalog* V, p. 229. Cohen stuart measures 37-39X30 c.m.
5. Juynboll, *op. cit.*
6. Skt. : pūrvvabhādrapadī.
7. Better : ajaikapāda.
8. 'nā ? [C. Stuart].
9. Here also the consonant has been duplicated.
10. hopā ? [C. Stuart].
11. lca ?
12. This may be the remnant of (ityaivamādi which occurs at this place in other inscriptions.
13. This word was omitted by the copyist out of inadvertence and has been superscribed.
14. In the facsimile, it reads like : grī.
15. Better : sarvva.
16. C. Stuart's reading of 'rva' is a mistake. The correct Skt. form should be : 'rṇa.
17. Ibid.

18. Read : Palar?
19. *tén? [C. Stuart].
20. C. Stuart's téb̄ appears to be due to a printing mistake.
21. In KO this has been misprinted as civā.
22. *ptan? [C. Stuart].
23. Better : i.
24. So this appears in the facsimile. C. Stuart's reading of Śrī is not correct, though the above has to be corrected as such.
25. *ru? [C. Stuart].
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five-day week.
28. Krom (*Ceschiedenis*, pp. 189-190) supposes that Keterijaya and Ketudhara may be the same person.
29. (and)?
30. Apparently a kind of tax.
31. This is also a kind of tax. Etymologically it means : the 'flower of the year'. If 'flower' is used in the sense of 'the best thing', the expression may refer to 'the best product of the harvest' destined for the king. cf. *TBG*, 65, pp. 262-263.
32. As *skar uwan* and *orik-awil* stand on either of this word, this also appears to indicate a kind of tax.
33. A kind of land-tax.
34. Or : '.....rivers with plains (and) with hillocks.'
35. Lit. 'the cloister of Barāha'. If Barāhāśrama be not the name of a place, the term may refer to the worship of Viṣṇu in his incarnation of Barāha (read : Varāha), i.e., the primeval boar. In the Old-Jav. text *Amarakālīka*, Viṣṇu has indeed the title of *Barāha*. cf. *Ident. Kon. Ak. v. Wet. Afd. Lett.*, 58, p. 265. It is not however precluded that the term refers to Śiva and not Viṣṇu. the reference to blue-lotuses in l. 10 below may indicate worship of Bhagīti (Durga) of line 9, who is usually worshipped w/ in this type of flowers.
36. It appears to be no other than the river Sarayū (read. Sarajū) which, originating from Dieng-region, forms an important river-system in this part of Java. The name is evidently derived from the famous river of that name found in Indian epics, cf. *Kramm, Cawdrontry*, p. 191.
37. The ordinary meaning of these two words does not yield any coherent sense.
38. Or : 'By Whatm.....'
39. Lit. should not be abolished! See the use of this word in no. 88.5.
40. It is interesting to note in this connection that in the *Carita purāṇyam* (*TBG*, 3, p. 416) Galuh appears as the name of the realm of King Sastjaya. The present record shows that King Dalsya was also connected with a place of that name. The full name of this Galuh seems to be Poñ Galuh, as given above in l. 2.
41. Apparently one rice-flourer for each *uṇḍa*.
42. Hence the *sāra-samthi-ule* has been applied.
43. Lit. 'the Bearer of messages,' but they seem to have religious duties. In no. 72; pl. III or II, they receive *paritapacāra* or the five things of offering, make toilette

- with flowers and paints and went to the festal tent and sat facing the *Kudur*, after which the *makudur* uttered the inprecatory formula.
44. The functions of these persons are not known. cf. 86. I.16-17.
 45. In 70. A. 14, it is called *marangkapi svaha*.
 46. The title *pasaranak* occurs in no. 24.4. As Layang in 15-17 is a geogr. name, we might think, on the analogy of *patih i layang* that *chuta-pasaranak* may conceal the geogr. name Pasaranak (vahuta i pasaranak), but that seems to be precluded.
 47. The name has been spelt below as tén.
 48. His functions are unknown.
 49. Another possible translation is : 'sinurat of Pagēr.....' *sinurat* may stand for 'scribe'.
 50. Another possible interpretation is : '.....Si Basanta of Rāngu, Si Pavana of Tutung kris.....'
 51. The portion from *kaki**lua* may be translated in several ways according as we consider them to be place-names, official titles, personal names etc.
 52. The remark of the above note is also applicable here.
 53. *Tiruan*? If Tinuan is regarded as a place-name, the passage may then refer to the officers of Tinuan (viz.) *Sang Vruan* (and) *Sang Mavaju haji*.
 54. The following portion of this passage may be translated in several ways according to our conception of the import of *Rabanēr* and *Patalēsan*, but the above rendering is perhaps supported by some inscriptions edited before.
 55. He is a *juru* of the *makudur* in 70. A. 14.
 56. Can it refer to *manakatīni*? Or, perhaps the three following *jurus*, as given above ; in this context, the appearance of *pangurang* is interesting.
 57. His functions are not known.
 58. It appears to denote a class of revenue-officers.

LXXXVIII

A COPPER-PLATE OF VINTANG MAS(B)
(ETHN. MUS. 2299), (841 ŚAKA)

The find-spot of this copper-plate is not known. According to the informations of Dr. Leemans, it was received in the October of 1861 as a present from Mr. D. F. Schaap, the then Resident of Batavia.¹ The plate is somewhat mutilated and measures 31×12½ c.m. It is preserved at the Leiden Ethn. Mus. where it is numbered 2299.² The inscription has been elaborately discussed by Drs. Krom³ and Poerbatjaraka,⁴ of whom the latter has offered a translation of the main portion of the inscription.

It records the protest of Deva, Babru and Vijaya to king Dakṣa, because the temple of Vintang mas which was relieved of its dues by the king cremated at Pastika, was still harassed for the same dues by *samgat* Mangulih. King Dakṣa confirmed the favour of the deceased king.

The transcription and facsimile of this record have been published in *KO* under no. XX.

This fragment of the inscription does not refer to the usual Śaka year, but Damais thinks that it should be 841. On the basis of Calendar-data, he thinks that the exact date should be 12th of October, 919 A.D.

TEXT

1.pakṣa. tu, va, śu, vāra tatkāla dyah deva muang dyah babru, dyah vijaya, saranya, uminto(nakan ?).....
2.sta.....(mahārāja) rake h(i)no pu dakṣa, an. tlas inanugrahān. umiryya mamuat. pirak. i mangulih.....

3. sang hyang dharma i vintang mas. de śri mahārāja sang lumah ing pastika, sangkā yan. sinukṛta pamuatnya de samgat. mangulih, dang ācāryya bhūti, kunang sahur. śri mahārā
4. ja apa matang yan uvahana⁵ anugraha sang devata⁶ ing pastika, irikana sang hyang dharma i vintang mas. kunang buatthaji.⁷ nira i bhaṭāra haricandana, ing trisamvatsara ya
5. n. luptā, mangkana ling śri mahārāja irikanang kāla mangasiakan. dyah deva, muang dyah babru, dyah vijaya, vdīhan.yu 1 i samgat. tiruan. pu tgang, samgat. manghūri
6. pu cakra, vineh vdīhan. hlai 1 vandāmi valeng vineh vdīhan. hlai 1 samgat. rahulu vineh vdīhan. hlai 1. || Muvali ing śaka 841 kārttikamāsa tithi pañcādaśi⁸
7. śuklapakṣa, ha, po, ang, vāra pinintonakan. ikanang tāmrapraśasti, i rakryān. mapatiḥ i hino pu ketuvijaya, sangkā yan. sinukṛta pamuat nikana⁹ sang
8. hyang dharmma atah de samgat. mangulih dang ācāryya bāmādeva, ndān. mangkanātah sahur. rakryān. mapatiḥ makon. umagēhakna anugraha śri mahārāja sang lu
9. mah ing pastika, mangasiakan. dyah deva dyah babru, mas. pagēh su 1 i rakryān. hino anakbi, rakryān. maputu, juru kanayakān. i curusiki¹⁰ vineh vdī
10. han. hlai 1 sa(n)g parujar. vineh pirak. mā 4 vdīhan. hlai 1 matēhēr. pinakasākṣi, an. pinagēhakan. anugraha śri mahārāja sang lumah ing pastika de rakryā
11. (n.) mapatiḥ irikana sang hyang dharma i vintang mas. sākṣi i dīhyang pitāmaha i hlađan. pitāmaha i praganita, pitāmaha i tgang rāt. pitāmaha ing kūpa, (?) pasēk.
12.(ci)tralekha i tiruan. sang sujangka vineh pirak. ma 6.

TRANSLATION

1.of the month, *tunglai*,¹¹ *vage*,¹² friday. At that time, *dyah* Deva and *dyah* Babru, *dyah* Vijaya¹³ recorded protest¹⁴ by showing (their charter)
- 2-3.to the (illustrious great) king, the *raka* of Hino (viz.) *Pu* Dakṣa. (It was stated therein) that after receiving privileges from

FOOTNOTES

- the illustrious great king who is cremated at Pastika, the sacred temple at Vintang mas¹⁶ ceased to bring silver to Mangulihi.....(They came to complain) since the payment thereof was still demanded¹⁶ by *samgat* Mangulihi (viz.) *dang acāryya* Bhūti. Hereupon the illustrious great king gave the answer :
4. "What is the reason that the favour of the deceased king (*devata*) of Pastika to the sacred temple of Vintang mas has been modified with the consequences that royal obligations to god Haricandana once in three years have been suspended ?"
 5. Such were the words of the illustrious great king. At this time, *dyah* Deva and *dyah* Babru, *dyah* Vijaya presented¹⁷ 1 set of cloth to *samgat* Tiruan (who is) *Pu* Tgang. *Samgat* Manghūri (who is)
 6. *Pu* Cakra¹⁸ received 1 piece of cloth. *Vandāmi* of Valeng received 1 set of cloth. *Samgat* Rahulu received 1 set of cloth. Moreover, in the Šaka year 841, in the month of Kārtika, fifteenth day
 7. of the bright half of the month, on *haryang*,¹⁹ *pon*,²⁰ Tuesday, the copper-plate was presented for inspection to the *rakryān mapatiḥ* of Hino (viz.) *P.* Ketuvijaya, since they²¹ were charged by the *samgat* Mangulihi (who is) *dang acāryya* Bāmadeva²² to pay off the dues
 8. for the sacred temple. But such was the answer of the *rakryān mapatiḥ* that he passed orders to maintain the favour of the illustrious great king who is cremated
 9. at Pastika. *Dyah* Deva and *dyah* Babru presented pure gold 1 *suvarṇa* to the wife of the *rakryān* Hino ; *rakryān* Maputu,²³ the *juru* of the united body of the *nāyaka*-s of Curusiki (*read*, Mangulihi ?) received
 10. 1 piece of cloth ; the *parujar* received silver 4 *māṣa* and 1 piece of cloth. Lastly, those who became witnesses in connexion with the confirmation by the *rakryā(n) mapatiḥ* of the favour of the illustrious great king
 11. cremated at Pastika, in respect of the sacred temple at Vintang mas : the witnesses from Dihyang (viz.) the *pītāmaha* of Hlačan, the *pītāmaha* of Praganita, the *pītāmaha* of Tgang rāt, the *pītāmaha* of Kūpa ; all of them received in ample measure
 12.the *citrālekha* of Tiruan (viz.) *sang* Sujangka received silver 6 *māṣa*.

1. See KO, p. XIII.
2. Juynboll, *Katalog V*, p. 230.
3. *Meded. Kon. Ak. v. Wet. Afd. Lett.*, 58(1924), pp. 222-224.
4. Agastya, pp. 77-78.
5. upa^o? [C. Stuart].
6. The correct Skt. form is : *tā*.
7. Read : buathaji. The doubling of *t* is due to oral speech.
8. C. Stuart's *°daci* is evidently a printing mistake. Skt. : *adaśi*.
9. Damais : *ng*.
10. Read : Mangulihi?
11. A Mal.-Polynesian day of the six-day week.
12. A Mal.-Polynesian day of the five-day week.
13. They may be the descendants of *dyah* Puju who has been mentioned in the record of 800 Šaka.
14. Lit. sought refuge.
15. See OJÖ CV : 11
16. As the usual meaning of *sukṛta* does not suit the context, scholars have suggested its emendation into *svikṛta*.
17. It was because the complaint was disposed of in their favour.
18. This portion of the inscription may be dated before the Śrāvāna of 841 Šaka (KO I), because, *Pu* Cakra holds here the post of *samgat* manghūri, but in KO I he holds the higher rank of *samgat* Tirvan. cf. OV, 1917, p. 92, f.n. 1.
19. A Mal.-Polynesian day of the six-day week.
20. A Mal.-Polynesian day of the five-day week.
21. They are *dyah* Deva and *dyah* Babru. *Dyah* Vijaya is not mentioned herein. He was probably dead. See below.
22. He appears to be a successor to the office of *dang acāryya* Bhūti.
23. *Mapatiḥ* ?

TRANSLATION

- b 1. Hail ! The Śaka year expired 843,
 2. the month of Asuji,¹ fifteenth day of the bright half of the month,
haryang,² *umanis*,³
 3. Wednesday, while the lunar mansion Uttarabhādrapada (stood
 under) the deity Ahibradhna (during) the conjunction of
 Dhruva.
 4. At that time, the orders of Śrī Mahārāja Rake hyang dyah
 Tulodong were received by the *Rakryan*
 5. *Mapatiḥ i Hino* who is Mahāmantri Śrī Ketudhara Maṇi-
 mantaprabhā Prabhuśakti Trivikrama,
 6. communicated to *Rakryan Mapatiḥ-s*: *Halu*, *Vka*, *Sirikan*, *Kalu*
Varak,⁴ *Tiruan* and
 7. *Pangat Bawang*, *Tiruan*,⁵ *Halaran*, ordaining that the instructions
 of the deity cremated at Tēguk.....

LXXXIX

THE STONE OF HARIÑJING B (SUKABUMI)
843 ŚAKA

This record has been preserved in the Museum at Jakarta under no. D 173. The estampage is numbered 1963. Transcription of this record has been published by Van Stein Callensels in MKAW—L 78 (1934), B 117. Damais has also published the transcription of the first few lines of this inscription in BEFEO, 47(1955), p. 52. It bears 843 Śaka year. According to Damais, the date corresponds to 19th Sept., 921 A.D.

TEXT

- b 1. // svasti śakavarṣatīta 843
 2. aśujimāsa tithi pañcadaśi śukla-
 pakṣa vāra ha . u.
 3. bu . nakṣatra uttarabhadravāda.
 ahnibudhnadevatā dhṛvayoga ta
 4. tkāla ajñā śrī mahārāja rake
 hyang dyah tulodong tinadah rakryan
 5. mapatiḥ i hino mahāmantri śrī
 ketudhara maṇimantaprabhā
 prabhuśakti tri-
 6. vikrama umingsor ing rakryan
 mapatiḥ halu vka sirikan kalu
 varak tiruan muang
 7. pamgat bawang tiruan halaran
 kumonnakan śāṣana sang devata
 lumāh i tguk.

FOOTNOTES

1. Āśvina.
 2. A Mal.-Polynesian day of the six-day week.
 3. A Mal.-Polynesian day of the five-day week.
 4. It should be *Halu Varak*, which occurs in other inscription as well. According to v.d. Tuuk (KBWdb III, p. 715) it denotes persons from the retinue of the king rendering services as director of the orchestra, vayang and other entertainments.
 5. In l. 6, the *tiruan* appears to be of higher category and is classified under *rakryan mapatiḥs*. In l. 7, the *tiruan* seems to be a *pamgat* and of lower category. cf. Copper-plates of Lintakan, 841 Śaka, pl. 1, 8.

XC

A JAYAPATTRA OF VURUḌU KIDUL, A & B,
844 ŚAKA

The find-spot of this record is not known. It has been incised on a copper-plate measuring 23×27 c.m. across the centre. The sides are somewhat inclined towards the corner ; so the plate is not wholly four-sided. The first side has 19 lines of writing in older Middle-Javanese Script. The plate is now preserved at the Jakarta Museum where it is numbered E 63.¹ Two alternative readings have been offered for the date of this inscription. Stutterheim says that the year of the inscription has to be read as 844, but Goris² thinks that the year is possibly 822. Stutterheim³ has, however, re-iterated the soundness of his previous reading. Damais reads the year as 844 Śaka and says that the exact date corresponds to 20th April, 922 A.D. The second record in this charter is similarly dated by him as 6th May, 922 A.D. Dr. Stutterheim has also published⁴ a transcription and translation of this record with elaborate critical notes. The first few lines have also been transcribed by Damais, BEFEO, 47 (1955), p. 53.

The inscription records that a defamation-suit was lodged by Dhanadī of Vuruḍu-south, because he was called a *vka kilalān* by the *samgēt* of Manghuri named Vukajana. On a search by impartial men, it was found out that there was no *vka kilalān* among the fore-fathers of Dhanadī. The case was accordingly dismissed. This happened in the Vaiśākha of 844. In the following month, he was again abused as *vka kmir* by a certain *sang Pāmīriva*. Accordingly, he obtained an order-sheet so that he should never be abused as such.

TEXT

RECTO

1. || svasti śākavarṣatīta⁵ 844 vaiśākhamāsa.⁶ tithi ṣaṣṭhi⁷ krṣṇa. vā. va. śa.⁸
2. vāra. irikā divasa sang dhanadī vvang ing vuruḍu kidul vatēk⁹ halaran vinaiḥ surat jaya
3. pattra¹⁰ kmitananya. sambandha. sang dhanadī inujar samgēt manghuri mangaran vukajana. sina
4. nggub vka kilalān i manghuri. kunang an pavyavahāra datang ta ya i sang tuhān i paḍang
5. ing pakaraṇān makabaihan tlas rumuhun ri sang pamgēt. kinonakan svavargā
6. sang dhanadī kabaiḥ petan sigisigin yan hana lavalava an vka kilalān ri mang
7. huri kavvibvitān sang dhanadī. kakinya. kvinya. mvang yan hana vvang udāsina vkavka ning vang yuki
8. vnanga manarimākna sang dhanadī an tan vka kilalān kavvivī-tanya ngūni. ri sang atita prabhu.
9. kunang i datang ni svavarganya kabaiḥ. lāvan ikāng vang udāsina. i griḥ. i kahuripan. i
10. paninglaran. tinañān ya de sang pamgēt mvang sang tuhān. tan mevēḥ sahurnya ka
11. baiḥ vnanga manarima kosapāna. an tan hana lavalayevamātra an tan vka kila
12. lān i manghuri sang dhanadī. kakinya kvinya puyutnya ngūni ring asitkāla. vvang yuki atah tuha
13. tuha sang dhanadī. mangkana ling nikanang udāsina ngunivaih svavarga nikā sang dhanadī mvang ikang rāma ing vuruḍu sapa
14. suk vanva rarai matuha. ya ta matangnyan vinaiḥ surat pagēḥpagēḥ kmitananya de sang pamgēt i paḍang pu bha
15. dra mvang samgēt lucēm pvānanta tuhān i kanayakān pu suming juru lampuran rake rongga. nāhan si

16. ra mavai(h) jayapattra.¹¹ yathānya tan hanāvuvusa ring dlāha ning dlāha āpan huvus mabungah kavive

VERSO

1. kānya. tatra sākṣi sang hadēan apatiḥ sang kiraṭā vahuta marangin sang bābru. pagṛt ruyung sang ka
2. ḥāyāl. rāma tpi siring i griḥ sang tyanta. sang kranti. sang ḥungul. sang vrati. i vuruđu lor sang kavat. sang a
3. bi. i kahuripan sang guha. mvang rāmanta i halaran sapasuk vanva grāma vihāra kabikuan. vinkas
4. irika kāla sang manata. sang gadya. sang mandu. sang baliku. sang caki. sang byuha. tuha kila(ng) sang kingil.
5. parujar si panait. rāma kabayān sasurat savantēr. tuhān ni patiga sang jaluk. sang rodaya. sang para
6. gul. sang goma sang padhara. nāhan sira hana iraka¹² kāla likhitaputra sang hadēan.....citralekha sang ha
7. dēan bajra || svasti śākavarṣītī¹³ 844 jyeṣṭamāsa.¹⁴ titi saptamī śuklapakṣa.vu. ka. so. vāra. irikā
8. divasa sang dhanadi vinaiḥ surat jayapattra¹⁵ kmitananya de sangēt juru i mađandar. sambaudha hana sang pāmāriva nga
9. ranya inanugrahān de samgēt juru irikā vanua i manghuri makon ta rasikā ta milalā ikā kikera
10. n i manghuri. andān kadi rakua ya tumuduh ikā sang dhanadi sinangguhnya vka kmir. kunang sangkāri nāgata rasikā
11. dinalih tan ri šilanya dadiya manambah i sang tuhān i pakaranān. mājar ya i padārma¹⁶ nikāvuvus.
12. kinirim ik i sang kinonkon surat kinon. mājar i prastuta nikāvuvus. vksan tadiya¹⁷ gr̄ha
13. sthāna. tan anggā tkā i pakaranān mapiṇḍua. mangkin ta kinirim surat kinon marā. tan anggā atah. ya ta
14. matang yan vinaiḥ ikā sang dhanadi surat pagēhpagēh kmitanya yathānya tan vuvus tkā i dlāha ni dlāha.

15. tatra sākṣi sang tuhān i pakaranān makabaihan. samgat jambi katriṇi. sandih vikrami savit.
16. pangkur samgat pamratān. samgat talan. makalangkang samgat dhusan ḥang ācāryya besṇa. makudur
17. sang vađingin vadihatī dyah padurungan citralekha samgat tiruan vēlē. samgat pangaruhan s(u)ra
18. turus. patili vaśali sang kulumpa. kuci sang parahita. pisor hyasi-ṣṭat. likhitaputra citra
19. lekha sang yidi || ० || likhita tamra arthahetoh ḥang ācāryya i griḥ prāmodyajāta. || da || || tha ||¹⁸

TRANSLATION

RECTO

1. Hail ! The saka year expired, 844, the month of Vaiśākha, sixth day of the dark half of the month, vās,¹⁹ vage,²⁰ saturday.
2. On this day, *sang* Dhanadi, a person from Vuruđu-south under Halaran, received a document of legal judgment²¹
3. for his protection. The reason is that *sang* Dhanadi was defamed²² by the *sang* of Manghuri named Vukajana,²³ (since) he was
4. held to be a *vka kilalān*²⁴ of Manghuri. Thereupon a suit came up to the combined body of the *tuhān-s* of Padang in the
5. judicial court (?), (and) thereafter it came to *sang* Pamgēt.²⁵ (Now) all members of the family
6. of *sang* Dhanadi were charged to examine and find out if there was (any) indication (?) of *vēka kilalān* of
7. Manghuri among the forefathers of *sang* Dhanadi (viz., among his) grandfathers, his grandmothers,²⁶ and if there were any impartial men, the descendants of honourable people,
8. who could make it acceptable that *sang* Dhanadi had formerly no *vka kilalān*-forefathers under previous kings.
9. Now, on the arrival of all members of his family and the impartial persons from Grīh, from Kahuripan, from

- 202 A Jayapattra of Vuruđu Kulu
gle, they
10. Pemoutanī It were interrogated by *sang pamglī²⁷* and *sang tuhān-s*.
made it cu, all their answers
11. indicatio acceptable and clarified that there was not the slightest
(of such ^{n?})
12. mother fact), because *sang* Dhanadī, his grandfathers, his grand-
on the s, his great-grandfathers were never *vka kilalān* of Manghuri ;
men other hand, the forefathers of *sang* Dhanadī were honourable
prev times.
13. ip d thious tim; Such were the words of the impartial people
in m bers the family of *sang* Dhanadī and the *rāma-s* of
urudu, whole ext
14. of e h w te confir the village, the young and the old is That is
the reason play of Padato (viz.) *Pu Bhādra* ven for p
and the *samgēt* of Lucēm²⁸ (viz.) *Pu Ananta*, the *tha* of the unite
15. body of the *nāyaka-s* (viz.) *Pu Suming* & 'the *tu* of Lampurd
(namely ?) the *raka* of Rongga. Thus, and in
16. he was given the document of legal judgm t, ay
more be said up to the re oest futu en so that this no
has been satisfactorily co mmt re, because his tio:
mpleted.

VE. SO

- With is the reof e : *sar*, *hadēan apatih* (viz.) *sang* Kira
1. *rahutes* of Maengina(viz.) *sang* Bābru, (the *rahuta* of) Pager *tiājūhe*
(viz.) *sang* Kandyal,
2. the *rāma-s* of neighbouring places : (the *rāma-s* of
Tyanta, *sang* Kranti, *sang* Nung,) o *Grih* (viz.) *sang*
Vuruđu-North (viz.) *sang* Kavat, *sang* Vrati (the *rāma-s* of
3. (the *ra* of) *sang* Abi .
4. of that e : *sang* Manata, *sang* sang
sang Caltimang *kyuha*; the *ha* of *Gadung*³⁰ (v. *Mandu*, *Kong*, *Baliku*,
5. the *parujar* (viz.) *Pa ait*, the *rāma kabay* iz documents (viz.)
Sin n ti iān for ll dc

- sa(n)* Vantē,³¹ the *tuhān-s* of Patiga (viz.) *sang* Jaluk, *sang* Rodaya,
sang Paragul,
6. *sang* Goma, *sang* Padhara. Now, there was (also) at that time the
writer *sang hadyan*.....the *citrakha* (viz.) *sang*
7. *hadēan Bajra*.³² || Hail ! The śaka year expired, 844, the month of
Jyaiṣṭha, seventh day of the bright half of the month, *vurukung*,³³
kalivon,³⁴
8. Monday. On this day *sang* Dhanadī was given a document of
legal judgment for his protection by the *samgēt juru* of Mađandar.
The reason was that there was a certain person called *sang*
Pāmāriva favoured th *juru*
9. who was iz d by e sagmet then respect of the village of
Manghuri : he charged him to collect kikēran-s³⁵
10. at the village of Manghuri. Then, as people say, he referred to
sang Dhanadī, holding him for a *vka kmir*.³⁶ Thereupon, this person
(viz., *sang* Dhanadī), since he feared that
11. hi conduct will not be deemed appropriate if he goes (a second
time) to *sang tuhān-s* of the judicial court (?), communicated the
just-ness (*padharma*)³⁷ of (his) case
12. and this was despatched th *cehām* the *communiti* document
*prastutā*³⁸ od his cait. Lastly, he returned to his dwellingpla the
t e was not willing to come to the judicial court (?) a
13. (as) h rder-sh t was 'e heched (and he) was a second
time. Then an o ee a sp w bty t willing to
come (to the judicial court), (but) he as n e (to go
there). That is the reason why *sang* D
14. o hanadī received a confirmatory document for his
protecti nture. Accordingly he shall not be reproached⁴¹ in the
motest h es er are: a *tuhān-s*
15. Witnes: th eof all the Sandih, Voktha judicial court ; the
three *sangat-s* of Jambi(viz.) *stan*; *sangat* Tals ; th (?)
16. *sangat* Dhusa (amely *mādang acāryya* Pe iān *malahalangkang*
7 *sang* V ījng n the *ndihati* (viz.) *dyas* ; the *gan*; i (viz.)
17. *pe* ac (in;) *Pidurun* the *citrakha*
o *sangat* Tiruan (viz. *Vēlē*⁴², *sangat* Pangaruhan...

18. th e patih(s) of Vaśal⁴³ (viz.) sang Kulumpa(ng) (and of) Kuci⁴³ (viz.)
sang Pa^rthita.

19. The writer (and) designer (viz.) sang Yidi. (This is) written on
copper, against the payment of money, by the *dāgacāryya* of Grīh
(viz.) Prāmodyajāta.

FOOTNOTES

- ¹ *TBG*, 75 (1935), , 444, fn. 2.

2. *OV*, 1928, p. 64, fn. 1.

3. *TBG*, 75, p. 446, fn. 2.

4. *OV*, 1925, Bijl. D ; *TBG*, 75, pp. 444-456.

5. Usually : *saka*².

6. Damais : *bai*³.

7. Damais : *Sāstī*.

8. Damais : *śā*.

9. Damais : *tak*.

10. Damais transcribes : *pātra*. In Old-Javanese inscriptions, the word is usually spelt in the above manner.

11. Skt. : *astrā*.

12. Read : *īrī*.

13. Usually : *saka*⁴.

14. Read : *Jyaistha*.

15. Read : *patra*.

16. Read : *padharmma*. This is Javanised Skt.

17. Skt. : *diya*.

18. This line occurs in the earlier transcription, but has been omitted from the latter.

19. A Mal.-Polynesian day of the six-day week.

20. A Mal.-Polynesian day of the five-day week.

21. Dr. Brandes says (*TBG*, 32, pp. 14-141) that in Bali ie handling of a legal process is denoted by some technical terms, such as : (1) *surat sengkēt tilagihā*, (2) *surat sengkēt pamicara*, (3) *surat kanda* and (4) *surat pēpīgatan*, whereof no. 1 is the charge, no. 2 is the institution of the case, no. 3 is the pleading or defence and no. 4 is the judgment. After the pleading is over and the law-books have been consulted, the winner (or both parties) is (are) given a copy of the judgment which is known as *jayapatra*, i.e., the 'winning sheet.'

22. Lit. called, spoken to.

23. It appears as a village name in no. 72.3 above.

24. Lit.: son of collector—forefathers. The term *kitalān* is the abbreviated form of *mangkilala* (*droya haji*) i.e. collectors of royal things. This indicates how contemptuously they were looked upon by the people. The term bears opposite meaning of *i...⁴⁴⁸* i.e. honourable men. A search for the meaning was made in *TBG*, 75, pp. 447-3, that without success. Vide in this connexion no. XII, fn. 105.

25. It is interesting a complaint against a *Sanggēt* comes up before the *tuhans* and then before the *pangēt*.

26. On the problems of this word (*kvi*), see *TBG*, 75, pp. 456-460 with fn.s.

27. As *sanggēt* of Manghuri is the accused, this *sang pangēt* seems to be a different person; perhaps he is the *pangēt* of Padang referred to in 7.14 below.

28. If *pangat* and *sa* (pare) are identical, van Naerssen has tried to make acceptable in 7, 90 1933 Ruyung, etc., their indiscriminate use would appear surprising.

29. Or: he *pager* of

30. Or: *tuha kalang* (viz.) etc.

31. Stutterheim translates: 'kabayan-s Sasurat and Savantér.'

32. *Inis* what strange that no punishment has been inflicted on the accused. This is in Javanese legal works. the accused have been recommended punishment in C d ay if. Jonker, *Een Oud-Javaansch wetboek*, art. 219 ff.

33. A Mal.-Polynesian d of the six-day week.

34. A Mal.-Polynesian day of the week might have some particular technical meaning not

35. This to some kind of forbiddance. See Kern in *PG Wedq.* 50 know. It may referit., p. 449. In the Travulan plate, No. I, 9 r. 1-2 (*OV*, 1918, Stutterheim, op. : *sang makékranya sôdhara haji*, etc., ijil. K.), we find Swas evide y use' in a derogatory sense, even as *uka kitalān*. Sir.

36. The term entl d as *oka kmir* signif. son of kmir. Now *kmir* is the same. Khmire, Cambodia. So the note tha it comes from Cambodia.' From this of view, it is interesting to the *virya kilala* inscriptions (*OJO LVIII*, v. 14; LIX, 15) *kmir* is included among the *padarma* of the text.

37. *Pecahana* signify 'legality, just-ness.' *dharma*, i.e., law, duty, etc. *Padharma* may, erefore, eaning of the term not appear e

38. Prepared draft? The Skt. m. does ar to be applicable here.

39. The usual meaning of *gṛhasāma* is 'dwelling-place' or 'royal tent' or 'army-camp', such as Stutterheim erge. out ie

40. This shows that he obtained his baldit document with going to the chiefs of the judici court (?). his te the fact that the case was similar to the

previous one, and therefore, no necessity ^{was} felt for repeating the same procedure. Here also the accused is not censured or punished.

41. Lit. said.

42. Stutterheim translates: Tiru 'the scribes, samgat an, Vēlē.....'

43. According to Stutterheim (*op. cit.* 436-437 and ^{PR} 436-437 and f.n. 1 on p. 437) they are officers of unknown functions. From *BJO XXXI*, v° 7, coupled with the duties ascribed to their *pariyaris* in 8 of the same, they appear to have some religious function. See also *OJ* ^{v° 7} XXXVIII, v° 15-16. These may also be place-names and they occur together in no. 93. B.6 in association with the place-name *malebut* (*valabuhan*).

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TEXT

1. svasti⁶ śakavarṣatīta 846 (?) śravana maśa,⁷ tithi pratapada,⁸ suklā-pakṣa,⁹ ()kasthana, bāmakarāṇa,¹⁰ asvīnī¹¹ nakṣatra, asvidevata,¹² śiva(h?)¹³
2. yoga, bala kāraṇa¹⁴ doj¹⁵ ajar¹⁶ vīnā dhīp¹⁷ a,¹⁸ vu, va, sā, julu vīra¹⁹ ikava¹⁸ śra¹⁹ mahārāja vagisvara sang lūm h ri kayura
3. mya si¹⁸ uk ika tanī ri¹⁹ vē gvang bangēn, rasānī panusuk, nira sima rī vvaya ning kakalang ri vavang bī¹⁹ ingēn.
4. piṇanuṣuka²⁰ cēn, myang parṇanya, mangaran, rāma sūkga²⁰ rāma kī()ovor, rāma bēly²¹ rāma koṭasa²¹ rāma
5. goṭi rāma dya²² a, rāma bama, rāma vajang, rāma nala, rabivong, sama(ng)kana ing kaprasiddha piṇanuṣukakēn, n. tanī ira
6. batēk,²² giribāngī yata matangnya tīnumbas, i rakryān, giribāngī²³ ring mā su ka 7 (?) i rakryān, giribangi, sang matani rī vangvang
7. bāngēn, ya matangnya pingsvar²⁴ ajñā²⁵ mahāraja²⁶ ragisvara²⁷ datang rī tanda rakryān, rī pakirakirān, makabaihān, magēng madmit.
8. karuhur, sobhanta mahisora, ...sāmāvyēn, bha²⁸ a ha ga ikang sima vangvang bāngēn, rī vī'ha tanda rakryān
9. n. makabaihān, huḍu²⁹ (.) ri sang hya g vangvang bāngēn, vulu vulu salvir ni³⁰ sīma, ikang kali rī vangvang bāngēn, vulu vulu vuluvulu³¹
10. tan tama, miṣra paramiṣra, miṣra hīno miṣranginanggin,³² tapahaji wsaji,³³ malarhyā(ng)³⁴ mangilala, limus galuh
11. pangaruhan, padēm, manimpiki, parang, vatu valang, vatu tañjēm,³⁵ kutak, tangkil, salyut, trēpan.
12. malandang tēca, pangurang, pakring, halu varak, tiñca rumban, marumbai³⁶ maku..., jurukling, jurujuch, kata(n)ggaran,³⁷ angutus, pamanikan, amratī kdi valyan, samba' sumit vīlang vanva vanohor...sagandi matunggul mag.
13. lah³⁸ magandi, halimān, mavulungvulung, rare kavula, vangva(ng) rakryān, vatēk, rājaputra rāje vvangngi
14. ...vadvā haji, sa...nitang lampahhakēt, drabyā³⁹ aji ang nginuddesa iri⁴⁰ mahārāja, amava sang hyang rāpa⁴¹ sīra se
15.i bantēnañ 1, varung 1, sum(u)ra(g⁴²).... ihul samangkanang vēvdianan⁴³

TRANSLATION

1. Hail ! The śaka year expired, 846, the month of Śrāvaṇa, first day of the bright half of the month,.....(while) the kāraṇa was Vava and the lunar mansion Aśvīni (stood under) the deity Aśvi, (during),the
2. Conjunction (yoga) of Śiva, in Bālava kāraṇa,⁴⁰ (while) Dojayani was the lord of the Vīnā,⁴¹ on vurukung,⁴² vase,⁴³ saturday, the juluday.⁴⁴ (On) this (day), the illustrious great king Vagisvara who was cremated at Kayuramya
3. marked out the village of Vangyang bangēn (with) the object of founding a temple⁴⁵ the combined body of the kalang-s of Vangyang bēle
4. (So this) was to be marked out and, in connexion therewith, (were present these), namely : the rāma of Sukga, the rāma of Kī()ovor, the rāma of Bēly , the rāma of Koṭasa, the rāma of
5. Goṭi, the rāma of Dyatra, the rāma of Bama, the rāma of Vajang, the rāma(s) of Nala⁴⁶ (and) Rabivong⁴⁷ : such of the notable persons. (Hence), the village under
6. Giribāngī was to be marked out. That is the reason why it was purchased from the rakryān of Giribāngī⁴⁸ for gold ?⁴⁹ suvarṇa, 7 (?) karṣa ; (yea), from the rakryān of Giribāngī (by) sang Matani of Vangyang
7. bāngēn. In consequence of that fact, the orders of the great king Vagisvara were despatched (and these) reached the principal rakryān-s of different departments, of upper and lower category,
8. to begin with, Sobhanta, Mahisora,.....the free-hold of Hañjingga (?), the free-hold of Vangyang bāngēn. Cognisance must be taken by all the principal rakryān-s
9.about the sacred free-hold (and) the river of Vangyang bāngēn. The vuluvulu-s (yea), all sorts of vuluvulu-s may
10. not tread upon (the free-hold) : the miṣra, paramiṣra, miṣra hīno, miṣranginanggin, tapa haji, erhaji, malarhyang, mangilala, limus galuh,
11. pangaruhan, padēm, manimpiki, parang, vatu valang, vatu tañjēm, kutak, tangkil, salyut, trēpan,

12. *malandang, leca, pangurang, pakring, halu varak, katanggaran, tiñca, rumban, ma(n)gumbai,..... juru kling, juru judi, vatu humalang, angult, pamal,.....*
13. *vano/b⁵⁰ (?), ika⁵¹ aprati, kdi, ve⁵², sambal, sumbul, tilang vanva, magandi⁵³, sc⁵⁴ hi, matunggul⁵¹ tg⁵⁵ (?),*
14. *of the rakry⁵⁶ haliman, mavulungvulung, rare jro⁵⁴ rare kavula⁵⁵ servants (?)*
slaves of princes (and) kings
15. *...servants of the king.....shall (not)⁵⁷ go (to realise) royal dues
n.e. for (?)⁵⁸ the illustrious great king.*
16. *The h ghly worshipful king.....⁵⁹*

FOOTNOTES

1. KO, p. XII.
2. *Geschiedenis*, p. 181.
3. TBG, 75, pp. 420-437.
4. Cf. Stutterheim in TBG, 75, pp. 423-424. See
op. cit., p. 181. 7 also TBG, 32, p. 111 f. n. and Krom,
op. cit.
5. Skt. : ^tt
6. Skt. tiāvānamāsa.
- 7.
8. Skt.: prati².
9. Skbhāvuk[ā].
10. Skt. : jvi Read : vava.
11. Skt. : uñit³.
12. C. Stuart's reading of civa(h) appears to be due to a printing mistake.
13. Skt. : bāl⁴.
14. Skt. : ojyer⁵? [C].
- d. Read : "ñā"
15. Read : vā.
- We have
16. av probably to read here : "kana.
17. Skt. : śrī. The correct form of the name will be śrī mahārāja vāgiśvara.
18. ^{2021. "kñahen [C].} out.
19. Va² Stuart has left this
20. Brandes suggests p.) the reading of impossible to me (OJO, 266 re gurumvangi, but that appears to

24. Brandes suggests (*op. cit.*). pingsor, which appears impossible to me.
25. Skt. : ājñā.
26. Skt. : mahārāja.
27. Below va, there appears to be a sign of the medial u.
28. This reading of Brandes is undoubtedly juster than that of Cohen Stuart.
29. Read : "nginauin.
30. Read : erhaji.
31. Cohen Stuart did not read the full word.
32. Usually : tajem.
33. Cohen Stuart read : ka...gangan (?).
34. Usually : mangru⁶
35. The word appears to be : magalah.
36. Cohen Stuart's reading of drēbya appears to be wrong.
37. Cohen Stuart reads śrī, which appears to be a printing mistake.
38. His alternative suggestion to read the word as lib is certainly wrong. What he considered to be the sign of the medial i is really the va of the preceding sentence.
39. Cohen Stuart's reading of "vdi" appears to be due to an oversight or a printing mistake.
40. karaya is an astronomical period in Hindu time-calculation. It has been twice described in our record.
41. I do not understand the significance of this clause.
42. A Mal.-Polynesian day of the six-day week.
43. A Mal.-Polynesian day of the five-day week.
44. Perhaps it refers to the *culu* called fulung pujud.
45. In this inscription the name of the village has been spelt in various ways.
46. The line may also be read as : (1) the rāma (viz.) Sukga, the rāma (viz.) kū()ovor etc., (2) rāma (viz. Sukga, father (of) kū()ovor etc.
47. Rabivong may also mean 'women-folk'.
48. Vangvang bāngēn is described to be under the administrative division of Giribāngi. It appears, therefore, that official title of rakryān Giribāngi is derived from the name of a place. We must not presume, however, that the appellation after the rakryān, if there be any, should always denote the name of a place.
49. The numeral has been left out due to the carelessness of the copyist.
50. Its significance is not clear.
51. Bearers of banners.
52. A pikeman. See TBG, 65, p. 263.
53. The difference between sagandi and magandi is not quite clear to me. According to Stutterheim (TBG, 65, p. 263) pagandi refers to 'archers or slingers'.
54. Lit. the children of inner apartments (of the palace).
55. The young slaves.
56. The term rakryān stands here without any further appellation. This appears to be due to the fact that rakryān denotes here 'high officers in general.'
57. The corresponding Old-Javanese word was either present in the mutilated

portion of the text, or we must consider *tan tama* of the preceding sentence as understood here. Otherwise, the text becomes diametrically opposite to what is intended.

58. If ^{the} text has a doubtful reading here. As it stands, it may be connected with Skt. ^{vidas} *vidas*, from $\sqrt{dī}$.

59. As the following portion of the text is full of lacunae, it can not be properly translated. From the use of the word *vēdīthanā*, it appears however that this portion of the text begins the description of various gifts, so usual in Old-Javanese inscriptions.

XCII

THE STONE OF KAMBANG SRI (JEDUNG II)

8(4)8 SAKA

This stone was originally found at Jendung and was later on transferred to Bangsri. It was ^{sp. to} in the Museum of Mataram's premises at Majasari¹ and is now preserved at the ¹¹ ^{ta} An impression of this record is mentioned in *Notulen* 1883 p. 83, and this forms Oudh. Bur. Nos. 142, 143 and 265.² A facsimile also referred to in the *Notulen* for 1887 p. 67. The stone measures 1.95 in height and its great ^{greatest} ^{sugge} ^{depth} is 1.15 M. It is not impossible, as Brandes and Damais have suggested, that the stone contained two inscriptions.⁴ The transcription of some lines on the sides of the stone have been published on p. 50 of *OJO XXXIII*. As the words in the opening lines of 1 indicate and the use of the word *Sapatha* in the subsequent 1 show, these two sides are obviously the concluding portion of an inscription where we usually find the curse formula. ^{has not he} ^{scri} ^{ti} ^{ei} fully transcribed.

In an unpublished portion of this record we read: *irikanang kāla śakavarsatīta 8.8 kārtikamāsa*.⁵ As the record presents Sindok as a *rakryan mapatih*, it must be dated prior to 851 saka when we find him already as a king. It must also be dated after 841 saka, as he held a lower post at that date. It is in the Minto-stone of 846 saka that we find him in the post of *rakryan mapatih*. The date of this inscription can therefore be no other than 848 saka.⁶ According to Damais,⁷ the exact date corresponds to 14th Oct., 926 A.D. ^{facsimile}

Brandes⁸ says, however, that from the record appears to handle over a free-hold at Kambang but this he could not trace in the impression. In the transcribed portion of the inscription we notice the names of the *rakryan mapatih*, viz., *Pu Sindok Nī Isānavikrama*, the *tanda rakryan* of Sirikan, viz., *dyah Amarendra*. Other useful data can be derived from this inscription.

The transcription of this record has been published on page 50 of
 where it bears no. XXXIII.
 070

TEXT

1. ntara, pingpitvanpajanma tanmānuṣa janma tirunya salviraning
cmar taktak, lakai, vdit, linṭah nta dadyananya, yāpuan mā
2. nuṣa janma tunya itir tan paripūrṇa⁹ dadinya, vikētarantana vuḍuga,
vungukka, vēala, dimpeya, kilinga, vutā,¹⁰ tulya, jayna, marapina,
hayā
3. na, ḍudana, ⁸ avijilnya sakeng garbhahā¹¹ vāsa an pangguhang
janma mani⁹ ¹⁰ nyā ¹¹ ¹² ¹³ kar ivi¹⁴ ling sang vahuta hyang vadihatī makudur
ayaju ktā
1. kan sapatha i samakṣa nira kabaih, ya ja ya deya nira
kabaih tanparabyā rā atah irikā g vanua
2. de rakryan mapatih pu sin'ok śri isā avikrama, inadigan¹² taṇḍa
rakryān ri sirikan dyah amarendra citra¹³ k a h hit patra

FOOTNOTES

1. Hereover see *Notulen*, 1888, pp. 46, 83; Verbee¹ k. *Oudheden*² pp. p. 243-244, 246;
2. Krom, *Geschiedenis*, p. 199, f.n. 3.
3. Rapp. 1911, pp. 54-55. ¹⁰ 49.
4. I FEO 6 (19³) p. 54, f.n. 3.
5. Notulen 186⁴ in 84.
6. BEP 46 (1952) ⁵ in 1888, p. 84.
7. Op. cit. 55.
8. The correct Skt. form
9. The correct Skt. form is bṛhma.
10. Read: "rbha.
11. Read: "dēgan.

XCIII

THE COPPER-PLATE OF PALEBUHAN
(GORANG GARENG), 849 ŚAKA

This copper-plate was found by a peasant from the neighbourhood of Gorang Gareng in Madiun. It is broken in an oblique manner at one of the short sides and the inscription has consequently much suffered, particularly in the lower portion. In its present form, it measures approx. 13×26 c.m.¹

The inscription records that the illustrious great king Pu Vagisvara was pleased to confirm a free-hold described as 'sima i palēbuhan' in the śaka year 849.

The transcription of this record, based on a rubbing, has been published by Dr. Stutterheim² with elaborate explanatory notes and a translation.

TEXT

- A. 1. || Q svasti śakavarṣatīta 849 beśākhamāsa³ titi pratipāda⁴ Śuklapakṣa...⁵
2. vāra bharini⁶ nakṣatra yoga⁷ devatā⁸ tatkāla śrī mahārāja
pu vagisvara sang la...⁹
3. (r) tumurun anugraha nira i rakryān mapatih tinaḍah samgat
amrāti sam...
4. ang tiruan vadihatī makudur um gēlhakan...ikang śima i
palēbuhan tan kna ri...
5. ra tan katamāna de pakring padam tuha, dagang vatēk i jio.
mamr̄si piningle, katanggaran ... (mapada)

6. hi mangidung valyan *undahagi* *panday mās* *panday* *vsi* saprakāra ni drabya haji ki(lalān)...
7. sang hyang lēbuḥ atah pramāṇa iriya. kunang sakveh ning drbyā¹⁰ haji kilalān ve...
8. v-byā singhala pandikira māmvang ramman¹¹ huñjamān kutak banyāga bantal tan...
9. molaha i sang hyang i palēbuhan maparā māvara ikanang kunang sukhaduhkpanya...
10. ring sīma vah tan pamayang¹² vipatti prakāra sang hyang lēbuḥ atah pramāṇā rikā kabaih...
11.dval salvir ning sambyavahāra anung *salaha* kang tuhān ing (saśima)...(kbo)
- B. 1. 20 sapi 40 vdus 80 aṇḍah tlung vantayan gulungan 3 mangarah ... (pi)
2. nikul dvalya.¹³ basanādi maśayang makacapuri. kapas padat lēnga. bras gula ka...
3. sumba. ityevamādi saprakāra ni pinikul kānam bantal atādaḥ ing satuhān ta...
4. panday vsi panday tamvaga tlung ngubuhan ing saśima macadar pat paramva yan ting tirvan...
5. ...nya 3 tan patuṇḍana masuhara 8 yan riyanginangin¹⁴ vadihatī makudur parahva I (prar)...
6. ndan suharanya 3 patih vasah. kuci malēbuḥ ing srādhān¹⁵ parahvanya I masuhara 3 tan patuṇḍanya...
7. ya tan katamāna de sang mangilala drbya haji. mīṣra paramisra kabaih ndān pānamakmitanna surat prasa(sti)¹⁶
8. yāpvan lēviḥ sangkerikā pahi iriya kinnāna sakalēviḥnya de sang mangilala soddhā(ra)...
9. rai kacambul undahagi. mañavring manglākha. mangapus mangubar manahab manuk. mangdyūn **ma... (i)**
10. tyevamādi yekā salaha anūng pramāṇā **riya** sang alēbuḥ mangkāna ājñā śri mahārāja...
11. ri garung. kaprayātnākna sang prabhu makaphalā **tan** punarukti sang hyang sīma ri dlāha ning dlāha || O || O ||

TRANSLATION

- A. 1. || O || Hail ! The śaka year expired, 849, the month of Vaiśākha, first day of the bright half of the month,...
2. dāy, (while) the lunar mansion Bharaṇi (stood under) the deity (Yama) (during) the conjunction (of Siddha). At that time, the illustrious great king *Pu* Vagīvara who was cremated (?)¹⁷
3. communicated his favour unto the *rakryān mapatiḥ* for receipt of¹⁸ the *samgat-s* of *Amrāti*,.....
4. ...*tiruan*, *vadihatī*, *makudur*, confirming that the free-hold at *Palēbuhan*¹⁹ may not be touched by ..
5.may not be trod upon by *pakring*, *padam*, *tuha dagang*, *vaiēk i jro*, *mam̄si*, *piningle*, *katanggaran*,...
6. (*mapaṭa*)*hi*, *mangidung*, *valyan*, *undahagi*, *panday mās*, *panday vsi*, all sorts of 'people who collect rayal taxes'
7. the deity (of) *Lēbuḥ*²⁰ is the sole authority over this. Moreover, all of the 'collectors of royal taxes'.....
8.Ceylonese, Pandikira-people,²¹ *mambang-s*, the people of Rēmēn, *huñjamān-s*, *kutak-s*, (foreign ?) merchants with *pikul*-freights may not.....
9. create troubles for the deity of *Palēbuhan* by handling and disturbing this²² (free-hold), even so its good and bad events.....
10. in the free-hold (such as) the fruit without the *areca* blossom,²³ death and so forth. The deity (of) *Lēbuḥ* is the sole authority over these all.....
11.merchandise (and) all sorts of trades which may be allowed to the 'master' in (each free-hold).....
- B. 1. 20 (buffaloes), 40 cows, 80 goats, three cages of eggs, 3 transports, what is packed up.....(Even if)
2. their commodities are *pikuled*, to begin with (those of the dealers of) clothes, dealers of copper-works and those who come within the city-walls to hawk with cotton, *padat*, sesame oil, unbolstered rice, sugar,.....
3. safflower and so forth, (then), of all the *pikuled* articles, the sixth *bantal* comes to each 'master' (free of charges).....

The Copper-plate of Palēbuhān

- mith, smith ma
4. irons, copper pa: mva-s.²⁴ y have (only) three bellows per free-
horns, copper pa: mva-s.²⁴ If for tirvan....²⁵ 8
..... vessels without taking (any o²⁶)
5. su(n^g)hara-s; for ar nangin, vadihali, other boat) in tow, with
be 1 vess... if i^gi makudur, then there may
6. (without taking any o' her' oa) in " , (ng)hc a-s
pa(h)-s of Vasa K t b ut N tow, with 3 s ave fot ; the
funeral ceremonies²⁷ vessel with la ēb (ng)mara-h srāddha
(any other' oat) in tow 3 su without taking
7. these may not be interf...
taxes', all m -s (a) parn ws by the 'collectors of royal
should like isra of the et...i^gr , on the other hand, people
8. If there is more this
surplus may be touched by the factors o (then) from this, each
9.black paints, wood-work, purple-red pa²⁸, lac,
red paints (?), the ensnaring of birds, the making of spinning (?),
pots.....
10. and so forth. If any body violates these (regulations), sang²⁹
Alēbuh shall have (a voice of) authority over them. Such³⁰
the command of the illustrious great king.....
11. of Garung.³¹ May kings take ca f 's
consequences (hereof) being that the re (o thi edict), the conse-
sacred free-hold may not again
become the subject of discussion in the remote
th est future

FOOTNOTES

- For further details, see *TBG* 75, pp. 420-421.
- Ibid., pp. 420-437.
- Skt.: *Vais*.
- Skt.: "pa".
- The dots do not indicate the number of letters left out.
- Skt.: "ra".
- The yagū should be *siddha*.
- The name of the deity should be Yama.
- Stutterheim read here: Sang la(ra). See Notes below.
- Better: dra". It is Javanised Skt.

The Copper-plate of Palēbuhān

- It stands for Rēman or Rēmēn.
- We should expect here : mayang tan pavaḥ.
- On the analogy of other inscriptions, we should read here : 'Inya.
Read : ri ang'.
This may be the corrupted form of : śrāddha'.
- If this filling up of the blank is right, the correct Skt. form should be : praśa(sti).
- Stutterheim (*op. cit.*, pp. 425, 435) doubtfully translates *sang lara* by 'the sick'. If of a king was already dead in 846 Saka (See No. XCI above), it is not understood how he could be sick in 849 Saka. Obviously the words read by Stutterheim as *sang la(ra)* may not be quite correct. If we read *sang lu(mah)* as in XCI, the difficulties would possibly lessen, if not disappear. We have understood the word in this sense.
- decide
Lit. : to be received by
or indeed unknown, for example, find a place
It is lit to at the whether this is or is not place-name. Similar place-
names are n we called Pēlabuhan
near Mojakerta, b in esent so reason ob objections may be made.
This does not, of course, mean that a decent handling of the term from the
geographical point of view is untenable. For the time being, we must refer to
the elaborate note on the term by Stutterheim (*op. cit.*, pp. 427-430) who suggests
that *lābhū* (lit. where (the ashes) are thrown (into the water)). The
ren to sang lōbhū in 1, 7 seems to indicate however that Palēbuhān
may wear the place or phrase of Lēbhū.
- In 1, 9 below we find sang Pāṇḍya Palēbuhān and this might be intended here.
Stutterheim the by 'the holy shedding(-place of ashes)
Pvñdik a ref. to d the Kera people from Southern India,
the same as Mal pñdekañ. Kern, *VG* VII, 31 Krom, *Geschiedenis*,
p. 251. word denotes : to make i other, i.e. change or
I suppose secu denotes 'to distu... ed from ma+apara and
Elsewhere : The former w... that bears no fru... har interfere
24. : i caid one rb'
the rit.
25. Its signif can is not clear. The root appears to be *ramu* which, in Malay, means
'materials.'
- This seems to be the same : Palēbuhān.
- The reference to cre of king Vagisvara and Stutterheim's interpretation of
Sany Hyang i Patih hat may be brought in connexion with this interpretation, cal
with the mud. Garung which lies on way to the Dieng plateau. Stutterheim
surmises, sim that the present edict of Vagisvara might have been promulgated
from th pre
- Vihār Garung.

XCIV

COPPER-PLATES OF ŚRĪ VEDARI MUSEUM

NOS. 280 and 281a, 8(49) ŚAKA

The find-spot of these copper-plates is not known. They are now preserved in the Sri Vedari Museum at Solo where they are respectively numbered 280 and 281 a. The inscription is incised on two plates whereof one side has been left off unwritten. The script is not however clear, and the inscription is full of the repetition and elision of letters: the confusion between *h*, *k*, *t*, is particularly conspicuous. Dr. Goris¹ who has offered the above details and a provisional reading of this inscription thinks that though the record is incised in an old script it is apparently a copy of an original inscription.

The inscription refers to the illustrious great king, namely *dyah Vaba*, the son of (*ra*)*kryan* Ladheyan who is cremated in the woods. The few lines wherein the object of the record is usually stated are here in a very corrupted form, e.g., in A. 2-4 and B. 6-8. The inscription contains a number of names, such as Pulu vatu, Limus, Dmung, Rapoh, Varingin, Kayu antēn, Turumangamvil, Mataram, Mulak, Ratavun, Gilikan, etc., and these names (mainly geographical)² are also known to us from other records of C. Java. The inscription should not be named after Vulakan as Damais seems to suggest³ in his list under no. 104. According to him the exact date is 14th Nov., 928 A.D.

As the inscription is obscure in many places and the transcription is replete with conjectural readings, a decent translation of the record is not possible at the present moment. Below is furnished the transcription of Goris with emendations suggested by him in footnotes.

TEXT

- A. 1. svasti śakavarṣatītā 8(49) māghamāsa tithi pañcami kṛṣṇapakṣa tu. pe.⁴ br.⁵ vāra śrī jagatnātha rika⁶ kāla śrī mahārāja dyah va
- 2. ba anak kryan ladheyan sang lumāḥ ring alas tatkāla ni kalang i raveli muang kalang i vulakan kapua tatak⁷ pulu vatu vana vana pa
- 3. tih potan vineh mamu - - ve⁸ sang pamgat harongan pu vi(r)yya anak vanua i kolungan sima patih juru i dmung prahavanyan vi
- 4. neh mamu - - i denyan tan patūt mua(ng) patihnya umāri ta yu⁹ an pakapatih ikanang pōtan i sa(ng) pamgat harongan atah pa
- 5. vuat tha nyana nya. nyabā¹⁰ luatan pabuat haji. mas su 1 pasangnga nikanang i ravadi¹¹ ing satahun. mas mā 12 pasanga makana i vula
- 6. kan i satahun. mangnākanya byaya¹² kapagēhnyan pamu - - pama parṇnah i sang pamgat mas su 5 maparṇnah i sang tuhān makabaihān -n
- 7. mas su 1 (.) tuhā i harongan rikanang kāla. parujar lor sang pangunēgan pu gunguk¹³ arakanua¹⁴ i langi taji vatēk vru paru
- 8. jar kidul sang rapamu pu vidya anak vanua i sabokan vatēk amviran. tuhā ning kanayakān sa(ng) ralimus pu bunin anak vanu.
- 9. (a) i vula¹⁵ vatēk kaya¹⁶ antēn marakpi sang pukanan pu tanggal anak vanua i rilam vatēk dmung. matañda sang varingin pu glong
- 10. anak vanua i rapoh vatēk kalung varak (.) tuhān ning vadua rarai sa(ng) bulakan pu vatana anag vanua i valang valang va¹⁷
- 11. vatēk pilanggu.¹⁸ tuhāni kalula sang dhungu pu bhadra anak vanua ing kavikuan i turumangamvil vatak kahulunan tutā¹⁹ ing pañda
- 12. kat sa(ng) pamilihan pu mangmēl anag vanua i pravatak prang.

manghitu sang rakukap pu sagara anak vanua i gilikan vatēk
mamrati

B. 1. mabalun²⁰ sang vadningin pu sura anak vanua i vadningin²¹
vatēk li

2. mvur. tuhān ning lampuran sa(n)g kavan vētang²² pu kṛta anak
vanua i kavan vēhang vatēk kavan vēhang (.) vahuta. karam-
vuk²³ si kpung

3. anak vanua vibuh²⁴ vatik²⁴ tarongan²⁵ (.) vahuta manaram²⁶
si kobok in anak vanua i mataram vatēk karangan.²⁷ magalaḥ
si v̄asura

4. vatēk mangulungi anak vanua i mulak. ikan^{ang} vahuta karua
mua(n)g magalaḥ kapu a makna n̄as mā i manamāki in pu
pate a

5. a²⁸ nak vanua i kolung in pātiñ ju ru i dmung (.) pilih mas pu
buddha anak vanua i tanggar vanga lavēk²⁹ halang. likhita-
pātra sang ro

6. muang³⁰ pu hinaya. anak vanua i kavil³¹ ratavun vatēk vka.
mangnglär ngūni sang dharāva kunang pinamu i hakanira
rpamriḥ gave

7. ya hayu sevamandala.³¹ brimakan buat thyang. kānginan si
lēmu 3. amunduś nāha in kahana i³² ramanta kūna(n)g hana
ning mangi

8. lalā anung tan tamā haji tuha guśalā paranakkan mahaliman
paravat p̄isanggunung nāhan tan tamā³³ guṇā ning ngamu-
su-d³⁴ dha.

6. Read : rikanang.
7. Read : vatak.
8. Read : gave.
9. Read : ya.
10. Read : vuattkanya.....
11. Read : raveli.
12. Skt. : byāya.
13. On the analogy of *Pu Dakṣa sang bāhvajrapratipakṣaya*, this name may be
read as : *sang Pangunēgan gunguk*. Some of the succeeding names may also
be construed on the same analogy.
14. Read : anak vanua.
15. Read : vuli.
16. Read : kayu.
17. To be scrapped ? Probably, valaing.
18. uncertain.
19. Read : tuhā(n).
20. Or : mavlun.
21. Here personal and village name appear identical. Can it mean : *mabalun* (of
the sacred village) *Vadningin*, viz., *Pu Sura*, resident of *Vadningin* etc.
22. Read : vēhang.
23. Or : karamvut.
24. Read : vatēk.
25. Read : harongan.
26. Read : mataram.
27. Read : harongan ?
28. To be scrapped.
29. Read : vatēk.
30. *Mua g* means 'and'; it may also form part of the previous name and thus form :
Romuang.
31. This seems to refer to a Tāntric circle.
32. To be scrapped ?
33. Read : śuddha (or, sudṝdha).

FOOTNOTES

1. See *OV*, 1928, pp. 66-69.

2. The geographical data seem to indicate that the record is connected with Central Java, cf. *Dace University Studies I*, p. 105, fn. 9.

3. BEFEO 45 (1952), p. 54.

4. Read : pa or po.

5. Read : bi.

XCV

THE STONE OF KINAVÉ (TANJUNG KALANG),
849 SAKA

This stone was found from the north of the hamlet of Templek in Tanjung Kalang of the Berbek division in the residency of Kediri.¹ In 1889, it was despatched to the Batavia Museum where it is numbered D. 66.² A impression of the record now forms *Oudh. Bur.* nos. 388 and 476.³ A large portion of this inscription can not be read now and Dr. Brandes has partly succeeded in giving a transcription of this record in OJO XXXII. Damais has given a fresh transcription of the record in BEFEO 47 (1955), pp. 53-54. The inscription has n^o early 6 lines.⁴ According to Damais,⁵ the date of the inscription corresponds to 28th Feb., 928 A.D.

The inscription records the foundation of a hereditary free-hold at Kinavé by the mother of *dyah* Bingah for her own son to the exclusion of the half-brothers and sisters of *dyah* Bingah from the father's side. It has been stated further that the free-hold did not belong to her husband. The inscription thus indicates the rights of *Bingah*'s mother over her property, whereover her husband had no control.

TEXT

- a. 1. || O || C ||
- 2. || o vighn̄i isit
- 3. nāmāḥ svāhā svasti sākṣi va jātita
- 4. phālguna imis¹⁶ ti thi a rs. 849
- 5. vāra vaku tolū dācāna desa kṛttikanassā
- 6. mbha yoga, dahā devatā, irikā divasa rake gunungan *dyah* muata

7. n, ibu *dyah* bingah sumusuk *pibang*⁸ vanua i kinavé vaték kadan-gan, kunang matangya
8. susuk ya śīma potrakā kalilirana ni sanak nira *jaga*¹⁰ tan ilua savuang hanak¹¹
9. *dyah* bingah ing *vāsa*¹² āpa tan śīma rakryān lakilaki ikāng śīma, tlas ta ya inarpa
10. nākan i tandā rakryān kabaih pinavuatakan¹³ per suku muang skar mā¹⁴ su 5 i rakryān mapatiḥ
11. pu siṇḍok iśāna¹⁵ vikrama pinakasopānanirpanambah samgat mormahumah anggēhan pu kundala. muang sa¹⁶
12. mgat laṇḍayan pu *vudyang*¹⁷ sinantha ta pua sambah nira mangangsēakan ta ya pagēh pagēh ri śī mahārāja śī vava
13.hu rakai sumba mās ka l vāhan tangkalan. yu l simsim prāsāda voh l ma brat su.....

TRANSLATION

- 1.
2. || Om ! Let there be no obstacles ! Salutation !
3. Salutation ! Blessing ! Hail ! The saka year expired, 849, Phālguna, ^{half} day
4. the month of fifth of the bright of the month, *vurukung*,¹⁸ *vage*,¹⁹ thursday,
5. the *vuku* of Tolu, (the planet) in the southern region, (while) the lunar mansion Kṛttikā (stood under)
6. the deity Dahana (during) the conjunction of Viskambha. At that time, the *raka* of Guṇungan (viz.) *dyah* Muatan,
7. the mother *Bingah*,²⁰ remarked about the village at Kinavé under Kadangan. Now, the free-hold shall be inherited by her grand-children
8. the marked-out son, but shall not accrue to the half-brothers and sisters through her (own) and
9. of *dyah* Bingah from the father's side (?).²¹ Because, this free-hold is not the free-hold of the *rakryan*, her husband. Thereupon were presented (gifts) to

10. all the *tanda rakryan-s* : they received water (?)²² (to wash) feet and flowers (and) gold 5 *suvarṇa*. To the *rakyan mapatih* (viz.)
11. Ratu *cajok* Isānavikrama, who had been of assistance to her, (was) Kurdal homage. The *sangat momahumah* : the *anggahan* (viz.) *Pu*
- (the a and
12. *sa)mga* Laṇḍayan (viz.) *Pu* Vudyang (and) Si Nantha also (received) her homage. She also offered a fixed sum to the illustrious it king H. M. Vaya,
13. the *raka* of n (received) gold 1 *kati tangkalan*-cloth 1 set, *simsim prasāda voh* ring 1 ei hir gold.....

FOOTNOTES

1. Verbeek, *Oudheden*, pp. 255-256; *Notulen*.

2. *Notulen*, op. cit., p. 64; Verbeek, op. cit., 1889, p. 33.

3. Rapp., 1911, p. 59; *OJO*, p. 49.

4. BEFEO 45(1951), p. 7, fn. 6.

5. *Ibid* p. 44; *Ibid*, 45(1952), p.

6. "gunamā". 55.

7. S. "mi

kaṅg [k], [k] = Note

8. The last two words of Krom in *OJO* of Damais.

9. ya ta this line do not appear in the transcription of Damais.

10. Jāṇa's sānak.

11. *bəpa*[k], Damais *bata*.

12. *rina* [k].

13. This appears to be a slip for : mās.

14. The correct spelling is : *isā*. Damais transcribes

15. Read by Damais.

16. Brandes : "dyā.

A M. -"Polynesian"

17. Mal.-Polynesian day of the six-day week.

18. The raka title of the month of the five-day week.

19. The reading is doubtful. of attention.

20. The reading is doubtful.

21. The reading is doubtful.

22. The reading is doubtful.

XCVI

THE STONE OF SANGGURAN (MINTO-STONE),

850 ŚAKA

The find-spot of this colossal stone-inscription is not known. Most probably it was found from Ngéndat in the north-west of Malang.¹ So far as our present informations go, it was received from Surabaya. Now it stands at the Minto-House in Scotland, and was mentioned by Raffles in his *History of Java* II, p. 59, with a "mysterious translation" in the Appendix. Von Humboldt in his *Kawi sprache* II, pl. XI, gave a facsimile of a part of the inscription which was transcribed by Cohen Stuart in his *KO* under no. XXIX. The legible portion of the full inscription has, however, been published in *OJO* where it bears no. XXXI. In 1915, Prof. Kern² offered a translation of the opening Sanskrit verses of this inscription and later on Prof. Krom suggested some improvement in the reading of the text in some of his writings. Cohen Stuart³ mentions n h stone measure: 5 ft. 3-4 inches in height ; 4 ft. 1 inch in breadth ; foot or h in thickness.⁴

The inscription records the favour of the illustrious great king, *rakai Pangkaja dyah* Vava śrī Vijayalokanāmottunga, to the village of Sangguran under Vaharu which was marked out into a free-hold for the deity (*bhaṭṭāra*) of the *kabhaktyan*-temple in the free-hold of the united body of the *juru gusali-s* of Mananjung, dra suggested

In the following proper names and on the reading of Brandes with corrections majāya, by the ofak Krom. I have discussed in footnotes some which also occur in the records of contemporary year of the ins- was read doubtfully by Brandes as 846, but Damais⁵ reads as 850. The exact date, according to him, is 2nd August, 928 A.D.

TEXT

RECTO

1. (|| O || avighnamastu ||)⁶ sīvamastu sarvva jagataḥ parahitanirataḥ⁷
bhavāntu⁸ bhuta(gan)āḥ⁹
2. doṣa¹⁰ praghātanāśāt¹¹ sarvvatra
sukhi bhavatu lokāḥ (|| O ||).¹²
3. svasti śakavarṣatītā 850 śravaṇamāsa¹³ tithi caturdaśī¹⁴ śuklapakṣa,
vu, ka, śa, vāra, hastānakṣatra, viṣṇu devatā, sobhagya¹⁵ |
4. yoga, irika divasa ni ājñā śri mahārāja rakai pangkaja¹⁶ dyah vava
śri vijayalokanāmottūṅga¹⁷ tinaḍah rakryān, mapatiḥ i hino
5. śri tīśānavikrama, umingsor i samgat momahumah kālih
madandēr pu padma, anggēhan pu kundala kumonakan ikanang |
vanua
6. i sangguran vatēk vaharu, gavai¹⁸ han tapak mas su
halimān susukan de nikanang punta i manañjung mangaran ḍang
āryya |
7. kya, mamang yanḡgu i, sēpēt dāpu
jambang, kisik (kē?) dāpu bhairava, vasya, luking, bhandā, tamb-
lang ha ang, vigēr, dāpu sat |
8. sari s, a () i bhatāra i sang hyang prāśāda kabhaktyan
ing sima kajuru gusalyan i manañjung paknānya simangun pa |
9. umangakṣa ing samadānā i sang hyang dharmma
ngkānani śiva caturnivedya¹⁹ i bhatāra pratidina
mangkana iṣṭa prayojana śri mahā |
10. rāja muang rakryān mapatiḥ rikanang vanua i sangguran inarpānnā-
kan²⁰ i bhatāra i sang hyang prāśāda kabhaktyan ing sima kajuru
gusalyan ing manañjung |
11. mā i vaharu parñahanya svatantra tan katamāna dening patiḥ vahuta
muang saprakara ning mangilala dravya haji ing dangū,²¹ mišra
paramišra vuluvulu |
12. prakāra, pangurang kring, padam, manimpiki, paranakan, limus
galuh, pangaruh, taji, vatu tajam, sukun, halu varak, rakadut |
13. pinilai katanggaran, tapahaji, air haji, malandang, lēva²² lēblab,
kalangkang, kutak, tangkil, trēpan, salvit, tuha dagang juru
gusali, |

14. tuhānamvi, tuhan uñjaman, tuhān juđi, juru jalir, pamañikan, mišra
hino, vli hapu, vli vadung, vli tambang, vli pañjut, vli harēng,
pavisar, palamak, |
15. p akalangkang, urutan ḍampulan, tpung kavung, sungsung pangurang,
pasuk alas, payungan, sipat vilut pānginangan, pamāvaśya,
pulung pa |
16. di, skar tahun, panrāngan, panusuh, hořan, sambal sumbul, hulun haji
pamrēsi vatak i jro ityavamādi tan tamā irikanang va |
17. nua sima i sangguran ketala bhatāra i sang hyang prāśāda kabhaktyan
ing sima kajuru gusalyan i manañjung, atah pramāṇa i sadrēvyā
hajinya kabaih |
18. samangkana ikanang sukha duhkha kadyānggāning mayang tan pavvah,
valū rumambat ing natar, vipati vāngkai kābunān, rāh kasavur
ing da
19. lan, vak capalā, dubilatan, hidu kasirat, hasta capalā mamijilakan
turuh ning kikir, mamuk mamumpang, lüdan, tüta |
20. n, danda kudanḍa bhanḍihalādi, bhatāra i sang hyang prāśāda
kabhaktyan atah parāna ni dravya hajinya, kunang ikanang mišra,
mañambul |
21. mañangvring manglāka, manguvar, matarub, mangapus, manula
vungkuḍu, manggula, mangdyun, manghapu, mamubut, malurung,
magavai |
22. runggi,²³ payung ulū mo()ji,²⁴ a()iang,²⁵ magavai kisi mangana-
manam, manavang, mana(n)gkēb, māmisandung manuk, maka-
lakalā |
23. u()u²⁶ tri(bhāgā)²⁷ dravya hajinya, saduman umarā i bhatāra, sadūman
umarā i sang makmitan sima, sadūman maparaha i sang mangi-
lala dravya haji |
24. kapva ikanang masambyavahāra ngkāna () i () hingan²⁸
kvehanya anung tan kna de sang mangilala dravya haji, tlung tuhān
ing sasambyavahāra ing sasi | (ma)
25. yan pangulang kbo 40 , vđus 80 andah savantayan, mangulangan
tlung pasang, mangarah tlung lumpang, pandai sobuban, (vuv⁰ ?),
padahi tlung tang |
26. kēban titih saka()ti, nda havi satuhān, macadar patang pacada-

- ran,²⁹ *parahu* 1 ma()juhara³⁰ ()³¹ tanpatuñdāna, yāpvan pinikul dagangnya ka |
27. *ddhyanggā*³² *ning ma*³³ *manguñjal*, *mangavari*, kapas, vungkuđu, vti, tambaga, gangsa, viśā,³⁴ *pangat*³⁵ pamaja, vayang, Inga, bras, galu³⁶ |
28. han, kasumba, *saprakāra*, ning t sinēmbal³⁷ *kalima vantal* ing satuhān. pikulpikulannya ing sasimang (i)kanang samangkana tan knāna de sang mangilala |
29. dravya haji, nya sa()sanya,³⁸ *ndān* makmitana tulis. mangka i lvīranya, yāpvan Ibih sangkā rikanang *sapanghing* iriyang, knāna sūta³⁹ Ibihnya de sang mangilala |
30. rikanang kāla mangasēakan ing kanang⁴⁰ punta i mananjung pasak pasak, i śri mahāraja pirak kā l vdīhan. ta |
31. *pis* yu l rakryān mapatih i hino śri isānavikrama inangsēan pasak pasak pirak kā l vdīhan tapis yu l rakai sirikan pv amarendra⁴¹ |
32. lyang⁴² samgal momahumah kālih madandēr, anggēhan inangsēan pasak pasak pirak kā 5 vdīhan yu lsovang sovang
33. tiruan dāpunta taritip amratih⁴³ havang vicakṣaṇa⁴⁴ pulu vatu⁴⁵ pu pañdamuan, halaran pu guñottama, manghuri pu manguvil vadihat |
34. pu dinakara,⁴⁶ hujung inangsēan pasak pasak pirak dhā 1 ma 5 vdīhan yu lsovang, vaharu rikang kālang pu variga inangse |
35. ān pasakpasak pirak vdīhan yu l samgal anakbi dhā 7 mā 8 kain vlah l sang tuhān i vaharu vinaih pasakpasak |
36. pirak dhā 8 tuhān i vadihat pu miramirah halapa⁴⁷ sang saddhya tn̄hān i makudur |
37. i⁴⁸ vadihat sang ravangu,⁴⁹ manangga⁵⁰ sang hovangsa, pangurang i makudur sang rakvēl,⁵¹ manungku⁵² |
38. pirak pasakpasak vdīhan ranya

VERSO

- 1.
- 2.
3. mpung, vinaih pasakpasak mā l vdīhan yu lsovang sovang, sang tuhān i pakarayān makabaihan juru kanayakān |
4. i hino samgat guñungan pu buntut,⁵³ juru vadvā⁵⁴ rarai, sang raguyu, juru kalula pu vali⁵⁵, kañdamuhi sang gaſta,⁵⁶ parujar i siri
5. ran⁵⁷ hujung galuh i vka viridih, i kanuruhan sa()kat,⁵⁸ i sda sang vipala, i vavang sang lang, i mađañdēr sang cakrāryyānggēhan⁵⁹ sang tu⁶⁰ |
6. han i tiruan sumuđan dāpunta sanggama, i hujung sang pavadukan vinaih pasakpasak pirak dhā 4 mā 8 kinabaihanya, sang citrā la⁶¹ |
7. i hino pasak pasak dhā 2 mā 8 kinabaihanya patih kālih vasah sang kulumpang, kuci sang rakavil pasakpasak dhā 1 ma 4 sovang so |
8. vang, parujarnya pingsor hyang paskaran pasak pasak pirak sovang sovang lumaku manusuk i vadihat sang kamala, lumaku manusuk i makudur sang tama |
9. i su han sang ngastuti sang balā (bapra ?), i tapahaji sang pacintān vinaih pasakpasak dhā l vdīhan yu lsovang sovang, patih i kanuruhan ta
10. patih i hujung sang kahyunan, patih vaharu sang nila, patih i tugaran sang mala, patih samgat i vaharu sang gambo, patih pangkur sang mangga sa(n)g rangga vinaih pasakpasak dhā 1 vdī |
11. han yu lsovang sovang, patih lama ran sang prasama, pasakpasak pirak mā 8 vdīhan hlai l parujar patih si manohara pasak pasak dhā l vdīhan yu l parujar patih i ka |
12. nuruhan si ja si rambēt, parujar patih i vaharu si val si tañjak si caca, pasakpasak pirak mā 8 vdīhan hlai lsovang sovang, vahuta i vaharu si ba |
13. lu syag si kēndul tuha kalang, vinaih, pasakpasak dhā 1 vdīhan yu lsovang sovang, pilunggah si rāji, si vantān, piñda ti vdīhan hlai 1 |
14. sovang sovang, rāma tpi siring milu pinakasāksī ning manusuk sima

- i tugaran gusti si lakṣita, tuha kalang si yogya, vinaih pasak pasak pirak |
15. mā 8 vdihan *yu l* sovang sovang, i kajatan i pacangkuan si surā, i kdikdī si paha(ng?) i bungkalingan si *tiŋo*, i kapatihan si pingul |
16. i *da* si tambas vinaik⁶² pasakpasak pirak mā 3 sovang sovang, *patih* i vungavunga pirak mā *ri papanahan* vinkas si mangjavat, i *ka r, kulamati* si |
17. kāndi i tampur si *dederan* vinaih pasakpasak pirak mā ? sovang, si *mak* si kēsek si *vudalū* si kudi, matētē()n si luluk vinaih pasakpasak pirak |
18. mā 4 vdihan *hlai l* sovang, *avakol* si lulut, *si sat*, si hirēng, vinaih vdihan *hlai ?* sovang, vayang si rahina pirak mā 4 vdihan *yu l* sang *boddhi*, *sang mārgga*, vi |
19. naih vdihan *yu l* sovang, i tlas ning mavaih pasakpasak muang vdihan i *śira* kabaih pinarnnah ikanang saji i sang makudur i sor ning vitāna, mangārgha ta sang pinakaviku |
20. sumangaskāra ikanang susuk muang kulumpang, manđiri⁶³ ta sang makudur mangañjali i sang hyang tēas malung guh i sor ning vitāna, mān dlan pāda, humarēppakan⁶⁴ sang hyang tē |
21. as, masinghal vdihan *yu l* tumūt sang vadihat, lumkas sang makudur manggayut⁶⁵ manētēk gulū ning hayām, linañdēssakan⁶⁴ ing kulumpang mamantinga |
22. kan hantlū ing *datu* sima mamangmang manapathe saminangma ng nira dangū, i katguhakna sang hyang *datu* sima, ikana ling nira, indah ta kita kamung hyang i vaprakeśvara a |
23. *gasti*⁶⁶ mahāresi⁶⁷ pūrvva daksiṇa paścimottara maddhya⁶⁸ ūrddha - madhah ravi śāśi⁶⁹ ksiti jalapañcara⁷⁰ hūtāśana⁷¹ yajamānākāśa dharinma ahorātra sa |
24. *ndhyā hrēdaya*⁷², yakṣa rāksasa piśāca⁷³ pretāsura garuḍa gandharvva catvāri lokapāla, yama varuna kuvera vāśava⁷⁴, muang patra⁷⁵ deva
25. *ta*⁷⁶ pañcika kuśika, nandiśvara, mahākāla ṣadvināyaka⁷⁷ nāga rāja durggādevi⁷⁸ caturāśra⁷⁹, *ananta*⁸⁰ surendra ananta hyang kāla-mrētyu⁸¹ |
26. *gāṇa bhūta* kita prasiddha mangraksa kadatvan śrī mahārāja i *māñg* i bhūmi matarām, kita umilu mararira⁸² umasuk ing sarvva |

27. *sarira*⁸³ kita sakala sākṣi-bhūta tumon madoh lāvan mapare, ring rahina, ring vngi at rēngēkan⁸⁴ ka ike samaya sapatha⁸⁵ sumpah pamangmang ma |
28. *mi ri kita hiyang*⁸⁶ kabaih, yāvat ikanang vang durācāra tan māgum⁸⁷ tan makmit. irikeng sapatha⁸⁵ sinrahakan sang vahuta hyang kudur, hadyan *hulun* matuha ra |
29. rai lakiłaki vadvan, viku grāhastha muang patih vahuta rāma asing umulahulah ikeng vanua i sangguran, sima inarpanākan. nikanang punta i mana |
30. *ñjung* i bhaṭāra, i sang hyang prāśāda kabhaktyan ing sima kajuru-gusalyan, i dlāha ni dlāha *vava* kataya *ngunivaih* yan *davata*⁸⁸ sang hyang *datu* sima tasmāt ka |
31. *bvat karmaknanya*, patyanantā taya kamung hyang deyantat patiya, tattanolīha⁸⁹ i vuntat, *ta(t)tinghala* i likuran, *ta(r)ung* ingadēgan tampya |
32. 1. i virangan, tutuh tuñdunya vlah kapālanya, *sbitakan*, vtangnya rantannususnya⁹⁰ vtuakan ḍalmania, ḍuduḥ⁹¹ hatinyo pangan dagingnya inum. rāhnya tēhēr pēpē |
33. *dakan*. *vkasakan*. prāñāntika, yan para ring alas panganan *ring mong*, *patuk* ning ulā pulirakna ning devamanyu, yan para ring tgal. alappan⁹⁰ ning *glap*. sampalan ing rākṣasa, |
34. *dening vunggal* si pamungguan, *rēng*⁹² ta kita kamung hyang kuśika gargga metri kuruṣya pātāñjala,⁹³ suvuk lor suvuk kidul suvuk kuluān. vai |
35. tan, *buangakan* ring ākāśa, salambitakan i hyang kabaih, tibākan ring mahāsamudra, klammakan⁹⁰ ing ḍavahan⁹⁴ alappan⁹⁰ sang *dalammer*⁹⁰ dū |
36. *ḍutan* i *tangiran*⁹⁵ sanghapan. ing vuhaya, ngkīnan matya ikanang ngvhang anyāya lumbur ikeng vanua sima i sangguran i sangguran upadravāṅg ri devatāgrāśla liputana |
37. *ḍira* muliha ring kanaraka, tibākan ing mahārōrava⁹⁶ klan de sang yamabala, palun de sang kingkara, pipitva atayan bimbān *bā(pa)*⁹⁷ ataya, sang |
38. *lara* sajivakāla, salvir ning duhkha pangguhanya *sarūpa* ning lara.

- hiçapannya makelik⁹⁸ ning mangšan⁹⁹ kadadyananya, avūya¹⁰⁰ tan.
tammas¹⁰¹ angsāma vtuakan. havu kairir mangka |
39. nā ^{sanggu} ^{na} i tla sang makudur manusuk masalinta sira kabaih tamba hana ing tkan pasak¹⁰³ tumūt krama sa (sang ?) |
40. kabaih ^{ning} kai¹⁰⁴ patih vahuta. rāma kabayan muang rāma tpi siring jama,¹¹ matuha. manvam laki laki vadvan kaniṣṭhamaddhyamo-¹⁵ tanpānakantan,¹⁰⁶ umilu manađah ring pa |
41. glaran ki n gu n inangsčan¹⁰⁷ skul dākdannan linirusan¹⁰⁸ klakla ambilambil, kasyan litlit tlas aranak sangasangān āryya rumbaru |
42. mba(h ?) kulangan¹⁰⁹ tetis¹¹⁰ tumpuktumpuk hasin bilunglung kadivas hurang kayan¹¹¹ layalayar¹¹² halahala han vigang i jaring¹¹³ |
43. pindā ^{pratāra} anadah ta sira kabaih n n ciñca kila | ii yathā¹¹⁴ o manginum. siddhu,¹¹⁵ tiga sovang, vinuvuhan
44. kapua manalarmalari tambal¹¹⁶ i dvadval, kal a' i taju,¹¹⁷ skar |
45. b. il ti pramu ūri mahārāja, muang rakryān di manambah mangi |

MARGIN
(rāvē ja) hasta sampun sangkapā ika

2. ur lekan¹¹⁸ lungguh |
tambal¹¹⁹ linar han muvah pira |
3. m t bang ii |
4. sira kabaih li linarahan v |
5. matlasan u ka muki , i |
6. suma , ika hlammanyā gumanti ika |
7. i sangguran, ikanang punta i mananjung |
8. lāvarā vna'i mani jaha stanang |
si l ht si n ui si nira kapva hi maba o |
13. ntonakan gunanya, it spat |
- 1 . irikanang |

12. ta sira vayang mangaran |
13. han krama nikānang susukan sima i sa |
14. ngguran, sampun samprayukta, likhita |
15. citralekha i hino lakṣaṇa.

TRANSLATION

RECTO

1. (|| Q) Let there be no obstacles !) Let there be welfare for all the worlds ! Let all beings be devoted to the good of others !
2. Let (all) stains be destroyed ! Let the world be happy in all places !
3. Hail ! The śaka year expired, 850, the month of Śrāvaṇa, fourteenth day of the bright half of the month, *vurukung*,¹²⁰ *kalivon*,¹²¹ Saturday, (while) the lunar mansion Hastā (stood under) the deity Viṣṇu (during) the conjunction of Saubhāgya. |
- On this day, the command ^{mapatiḥ} of the illustrious great king, the *raka* of Pangkaja¹²² dyah Vava,¹²³ H.M. Vijayalokanāmottungga, was received by the *rakryān* of Hino.....
-the illustrious Isānavikrama,¹²⁴ and communicated to both the *samgat momahumah-s* : the *mađandēr*¹²⁵ (viz.) *Pu Padma* (and) the *anggēhan* (viz.) *Pu Kunḍala*, ordaining that the village
7. of Sangguran under Vaharu, *gavai*.....*tapak* gold 8¹²⁶ *suvarṇa*, shall be marked out by the *punta* of Manañjung¹²⁷ named *dang āryya* |
8.of Sēpēt, *dāpu* Jambang (of?) Kisik, *dāpu* Bhairava, Vasya, Luking, Bhañḍa, Tamblang Vigēr, *dāpu* Sat |
-for the deity (*bhaṭṭāra*) of the sacred *prāśāda kabhaktyan*¹²⁸ in the free-hold of the united body of the chiefs of smiths (*kajuru gusalyan*) at Manañjung. The object thereof is
10.to the sacred *dharma*,¹²⁹to the place of Śiva (and) four kinds of offerings to the deity (*bhaṭṭāra*) in each day. Such is the beneficial object of the illustrious great king |
- and the *rakryān mapatiḥ* with regard to the village of Sangguran which was given to the deity (*bhaṭṭāra*) of the sacred *prāśāda kabhak-*

- tyan* in the free-hold of the united body of the chiefs of smiths at Manañjung |
11. ...in Vaharu. The position of it is that its freedom may not be interfered with by the *patih-s*, *vahuta-s* and all sorts of 'collectors of royal taxes' from earlier times,¹³⁰ *misra*, *paramisra*, all sorts of *vuluwulu-s*, |
12. *pangurang*, *kring*, *padem*, *manimpiki*, *paranakan*, *limus galuh*, *pangaruhan*, *taji*, *halu tajem*, *sukun*, *halu varak*, *rakadut*,¹³¹ |
13. *pini(n)lai*, *katanggaran*, *tapa haji*, *air haji*, *malan dang*, *lèva*,¹³² *lèbleb*, *kalangkang*, *kutak*, *tangkil*, *trépan*, *salvit*, *tuha dagang*, *juru gusal*, |
14. *tuhānambi*, *ti(h)uñjaman*, *tuhān judi*, *juru jalir*, *pamañikan*, *misra hino*, *vli hapu*, *vli vadung*, *vli tambang*, *vli pañjut*, *vli haréng*, *pavisar*, *palamak*, |
15. *paka'ingkang*, *urutan*, *dampulan*, *tpung kavang*, *sungsung pangurang*, *pasuk alas*, *payungan*, *sipat vilut*, *panginangan*, *pamāvaya*, *pulung pa-* |
16. *di*, *skar tahun*, *panrāgan*, *panusuh*, *hopan*, *sambal*, *sumbul*, *hulun haji*, *pamrēsi*, *vatak i jro* and so forth. (These) may not tread upon the region |
17. of the free-hold at Sangguran. Only the deity (*bhatāra*) of the sacred *prasāda kabhaktyan* in the free-hold of the united body of the chiefs of smiths (*kojuru gusalyan*) at Manañjung is the sole authority over all royal things (of this place), |
18. even so (over) the good and bad events (of this place) such as the areca-blossom that bears no fruit, the pumpkin that creeps along the ground, death, corpse bedewed, blood spilt on the way, rashness in speech, sprinkled spittle that one must swallow, rashness with hands, uncovering of weapons from the sheath¹³³ (?), amok-making, molestation of women, *lūdan* (?), *tūtan* (?), |
19. all sorts of purifications for reviling and so forth. The deity (*bhatāra*) of the sacred *prasāda kabhaktyan* has the sole manorial rights over (all) royal things (of this place). As regards the 'masters' (?)¹³⁴ making black paints, |
20. purple-red paints, lac, resin paint (?), roofs, spinning (?), catching fish with (?) *vungkuudu*, the making of sugar, pots, lime, bed-covers and pillows, repairing roads, the making of |

22. sheaths (?), the making of linen umbrella of different colours..... the making of shuttle (?) for the spinning wheel, all sorts of wicker-works, fishing with a *tavang*-net (?), fishing with a *ta(n)kél*-net, the ensnaring of birds (and) the trapping of beasts : |
23. (the profits of all) these may be divided into three parts (as) royal dues. (Hereof) one part goes to the deity (*bhatāra*), one part goes to the protector of the free-hold (and) one part goes to the 'collectors of royal taxes.' |
24. Similarly, the traders shall there be defined in their numbers : these may not be touched by the 'collectors of royal taxes.' (There are to be) three 'masters' for each trade per free-hold. |
25. If (anything) is carried within (then are free) 40 buffaloes ; ; 80 goats ; eggs, one cage ; transport carts, three teams ; what is packed up, three bundles ; one bellow for smiths ; three drums for gamelan-players, |
26.each 'master' ; *macadar*, four *pacadarans* ; 1 vessel with (three ?) *sunghara-s* without taking (any other boat) in tow. Even if their commodities are *pikuled*, |
27. for example, (the commodities) of the dealers who.....come to hawk with art metal-works, cotton, *vungkuudu*, iron, copper, brass,..... *vayang*,¹³⁵ sesame oil, *uñ beñstere*, uncooked rice, sugar, |
28. *kasumba*, (then), of all the commodities which have been *pikuled* * (is free) the fifth *rental* for each 'master' of the *pikul* in each free-hold. Such things may not be touched by the 'collectors of royal taxes', |
29. (evenso, its manorial rights and jurisdiction) ; on the other hand, they should take care of the edict regarding all such things. If there is more than this defined limit, (then) from this, the surplus may be touched by the 'collectors of royal taxes.' |
30.At this time, the *punta* of Manañjung¹³⁶ offered gifts in ample measure to the illustrious great king (viz.) silver 1 *kati*¹³⁷ and |
31. *tapis*-cloth 1 set. The *rakryān mapatih* of Hino (viz.) the illustrious Isānavikrēna received in ample measure silver 1 *koti* and *tapis*-cloth 1 set. The *raka* of Sirikan (viz.) *Pu Amarendra*, |
32. (the *raka* of Vka, viz., *dayh Ba*-lyang, both the *sangat momahumah-s*

- (viz.) the *mađandēr* and the *anggēhan*, received in ample measure silver 5 *kati* and 1 set of cloth, each in particular.
33. The *tiruan* (viz.) *ḍapunta* Taritip, the *amratī* of Havang (viz.) Vicakṣāna, the *puluwatu*¹³⁷ (viz.) *Pu* Pañdamuan,¹³⁸ the *halaran* (viz.) *Pu* Guṇottama, the *manghuri* (viz.) *Pu* Manguvil, the *vadihati* |
 34. (viz.) *Pu* Dinakara, the *hujung*¹³⁹ (viz.)received in ample measure silver 1 *dharana* 5 *māṣa* (and) 1 set of cloth, each. To the *kalang* of Vaharu (viz.) *Pu* Variga¹⁴⁰ was given |
 35. in ample measure silvercloth 1 set. The wife of the *samgat* (received) (silver) 7 *dharana* 8 *māṣa* (and) 1 piece of skirt. *Sang tuhān* of Vaharu received in ample measure |
 36. silver 8 *dharana*..... The (two) *tuhān(s)* of Vadihati : the *miramirah* (viz.)*sang* Saddhya(the two) *tuhān(s)* of Makudur |
 37. (the *pangurang*) of Vadihati (viz.) *sang* Ravangu,¹⁴¹ the *manangga*¹⁴¹ (viz.) *sang* Hovangśa, the *pangurang* of Makudur (viz.) *sang* Rakvēl, the..... |
 38. silver in ample measure (and) cloth ...

VERSO

- 1.
- 2.
3. ... received in ample measure (silver) 1 *māṣa* (and) cloth 1 set, each in particular. All the *tuhān-s* of the judicial court (?), the *juru* of the united body of the *nāyaka-s* |
4. of Hino, *samgat* Guṇungan (viz.) *Pu* Buntut, the *juru* of *Vadvā rarai* (viz.) *sang* Raguyu, the *juru* of Kalula (viz.) *Pu* Vali, the *kandamuhī* (viz.) *sang* Gaṣṭa, the *parujar* of Sirikan (viz.)
5. the *hujung galuh*, (the *parujar*) of Vka (viz.) the *viridih*, (the *parujar*) of Kanuruhan (viz.) *sa(n)g* (Ro)kat, (the *parujar*) of Sda¹⁴² (viz.) *sang* Vipala,¹⁴³ (the *parujar*) of Vavang (viz.) *sang*, (the *parujar*) of Mađandēr (viz.) *sang* Cakra, (the *parujar*) of the Hon. Anggēhan (viz.) *sang*
6. —(the *parujar*) of Tiruan (viz.) *Sumudan* (who is) *ḍapunta* Sanggama,

- (the *parujar*) of Hujung (viz.) *sang* Pavadukan, received in ample measure silver 4 *dharana* 8 *māṣa*, all together. The designers |
7. to Hino (received) in ample measure (silver) 2 *dharana* 8 *māṣa*, all together. Both the *patih-s* (viz.) *sang* Kulumpang of Vasah¹⁴⁴ (and) *sang* Rakavil of Kuci¹⁴⁴ (received) in ample measure (silver) 1 *dharana* 4 *māṣa*, each in particular. |
 8. Their *parujar-s* who present flowers (for religious matters) (received) in ample measure silvereach in particular. The *lumaku manusuk* of Vadihati (viz.) *sang* Kamala, the *lumaku manusuk* of Makudur (viz.) *sang*¹⁴⁵... |
 9. *sang* Ngastuti, *sang* Balā (Bapra ?), (the *lumaku manusuk* ?) of Tapahaji (viz.) *sang* Pacintān, received in ample measure (silver) 1 *dharana* (and) cloth 1 set, each in particular. The *patih* of Kanuruhan
 10. the *Patih* of Hujung (viz.) *sang* Kahyunan, the *patih* of Vaharu (viz.) *sang* Nila, the *patih* of Tugaran (viz.) *sang* the *patih* of *samgat(s)* of Vaharu (viz.) *sang* Gambo, the *patih(s)* of Pangkur¹⁴⁶ (viz.) *sang* Mangga (and) *sa(n)g* Rangga, received in ample measure (silver) 1 *dharana* (and) cloth |
 11. 1 set, each in particular. The *patih* of (viz.) *sang* Prasama (received) in ample measure silver 8 *māṣa* (and) 1 piece of cloth. The *parujar* of the *patih* (viz.) *Si* Manohara (received) in ample measure (silver) 1 *dharana* (and) 1 set of cloth.. The *parujar(s)* of the *patih* of |
 12. Kanuruhan (viz.) *Si* (and) *Si* Rambēt, the *parujar(s)* of the *patih* of Vaharu (viz.) *Si* Val, *Si* Tañjak, *Si* Caca (received) in ample measure silver 8 *māṣa* (and) 1 piece of cloth, each in particular. The *Vahuta(s)* of Vaharu (viz.) *Si* |
 13.*Si* Kēndul, the *tuha kalang*, received in ample measure (silver) 1 *dharana* (and) set of cloth, each in particular. The *pilunggah(s)* (viz.) *Si* Rāji, *Si* Vantan, total(received) 1 piece of cloth |
 14. each in particular. The *rāma-s* of neighbouring places who went to be witnesses in the marking out of the free-hold : (the *rāma-s*) of Tugaran, (to wit), the *gusti* (viz.) *Si* Lakṣita, the *tuha kalang* (viz.) *Si* Yogyā, received in ample measure silver |
 15. 8 *māṣa* (and) 1 set of cloth, each in particular ; (the *rāma*) of Kajatan in Pacangkuān (viz.) *Si* Surā, (the *rāma*) of Kdikdī (viz.)

- Si Paha(ng ?), (the *rāma*) of Bungkalingan (viz.) Si Tiñjo, (the *rāma*) Kapatihan (viz.) Si Pingul. |*
16. (the *rāma*) of . . . (viz.) Si Tambas received in ample measure silver 3 *māṣa* each in particular. The *patih* of Vungavunga (received) silver of Papanahan, the *vinkas* (viz.) Si Mangjavat,..... |
17. ...of Tampur (viz.) Si Dederan received in ample measure silver ? *māṣa*, each. Si Mak, Si Kēšek, Si Vudalū, Si Kudi Si Luluk received in ample measure silver |
18. 4 *māṣa* (and) 1 piece of cloth, each. *Avakal*¹⁴⁷ (viz.) Si Lulut, Si Sat, Si Hirēng received ? piece of cloth, each. The *vayang*¹⁴⁸ (viz.) Si Rahina (received) silver 4 *māṣa* (and) 1 set of cloth. *Sang* Boddhi, *sang* Mārgga received |
19. 1 set of cloth, each. After the completion of presenting different sums of money and clothes to all, the *saji*-offerings for *sang makudur* were laid out under the festal tent. The combined body of the *bhikṣu*-s with offerings (in their hands) |
20. consecrated the foundation and the *Kulumpang*.¹⁴⁹ (Thereupon) stood up *sang makudur*. He folded palms of hands towards *sang hyang* Tēas, sat under the festal tent, fixed his feet (and) faced *sang hyang* Tēas |
21. with a skirt (and) one set of clothes. *Sang Vadihatī* joined him. (Then) *sang makudur* (and) *manguyut*¹⁵⁰ began to separate the neck of the hen which was smashed on the *kulumpang*, threw down |
22. the egg on the *vatu sima*, uttered oaths and curses which were sworn in earlier times for the fixity of *vatu sima*. The words of them were : 'Be gracious, you all deities of *Vaprakeśvara*(s), |
23. the great seer Agastya, east, south, west, north, centre, zenith, nether-world, Sun, Moon, earth, water, wind, fire, the sacrificing host, ether, laws, day and night, twilight, |
24. heart, *yakṣa*(s), *rākṣasa*(s), *pisāca*(s), *preta*(s), *asura*(s), Garuda *Gandharva*'s), the four guardians of quarters, Yama, Varuṇa, Kuvera, Vāsava, and the sons of deities, |
25. the five Kuśika-s Nandisvara, Mahākāla, Śadvināyaka,¹⁵¹ the king of serpents, Goddess Durgā, Caturaśra, sons of the king of gods,¹⁵² Ananta, the deities of Time and Death, |

26. *Gana*(s), *bhūta*(s) (and) you who are known to protect the *kraton* of the illustrious great king at Mdang in the country of Matarām ! You (spirits) who go to incarnate by penetrating into all |
27. bodies, you !(spirits) who see far and near, by day and by night ! Listen to this utterance of oaths, swearings and curses of |
28. mine to you, all gods ! If any unrighteous person does not maintain and take care of the curses which have been uttered by *sang vahuta hyang* (and the ?) *kudur*,¹⁵³ (be he) a noble-man (or) a slave, old (or) |
29. young, man (or) woman, mendicant (or) a house-holder, and *patih*(s), *vahuta*(s), *rāma*(s),—whoever disturbs the village at Sangguran, a free-hold that has been given by the *punta* of Manañjung |
30. to the deity (*bhaṭṭāra*) of the sacred *prāsāda kabhaktyan* in the free-hold of the united body of the chiefs of smiths, for the remotest future, he may be brought to destruction ! Moreover, when (he disturbs) the boundaries of *sang hyang* *vatu sima*, as the result of his |
31. deeds, may he be killed by you ! He may be killed by all gods in such way that he may not (find time to) turn behind, he may not (find time to) look behind : he may be pushed on the front-side, struck |
32. on the left side, his mouth may be struck, his forehead may be battered, his belly may be ripped open, his intestines may be rooted out, his entrails may be drawn out, his heart may be plucked out, his flesh may be eaten up, his blood may be drunk up, then he may be trampled |
33. upon, lastly he may be killed ! If he goes to the forest, he may be eaten up by the tiger, bitten by the snake (and) whirled round and round by the anger of gods ! If he goes to the fields, he may be struck by lightning, torn into pieces by the *rākṣasa*-s, |
34.¹⁵⁴ Listen, you all gods (:) Kuśika, Garga, Maitri, Kuruṣya, Patañjala, guardians (?) of the north, guardians (?) of the south, guardians (?) of the west (and) |
35. east ! He may be thrown off from the firmament, he may be strangled (?) by all gods, he may be dashed into the great ocean, he may be dipped into the (waters of the) dam, he may be dragged into the depth of the water to be |

36. torn into pieces by the *tanghiran* and caught by the crocodile ! Thus dies the unrighteous person who destroys the region of the free-hold at Sangguran under Sangguran. (Even if anybody) creates troubles for the deity..... |
37. ...he may turn towards hell and be thrown into the *mahāaurava-hell* to be cooked by the servants of Yama and struck by the servants of Yama ! Seven times may be destroyed the images of his father ! |
38. As long as he lives, he may have sorrows, he may experience all sorts of sorrows, he may suffer all sorts of sorrows ! He may be abhorred ... His position may be (such that) he may be furiously attacked without experiencing tranquillity (his) ashes may be blown ! Such |
39. is the fate of the unrighteous person who destroys the free-hold of Sangguran after *sang makudur* marked out all sat after coming in loose batches ; (then), according to rank,¹⁵⁵ all |
40. the *patih-s*, *vahita-s rāma-s*, *kabayan-s*¹⁵⁶ and all the *rāma-s* of neighbouring places, the old and the young, males and females, of the lowest, madiocre (and) highest position, without anybody remaining behind, went to take food in a circle, |
41.received cooked rice. *Dākdnann*¹⁵⁷ (and) *linirusan*¹⁵⁷ were cooked with spices and were sufficiently taken in. Grain-powders (*litit*) were much relished. After that (they ate) excellently roasted *aranak*¹⁵⁸ (and) cooked meat (?), kn- |
42. eaded *tetis* (?), *tumpuktumpuk*,salted.....*bilunglung*-fish...*kadivas*-fish ... cray-fish, *layar-layar*, halahala, *nigang*
43.and so forth. All of them ate these according to (their heart's desire). They drank rum (and) *cīnca*-wine
44.betel-leaves were given in abundance.....made toilette with flowers.....
45.

MARGIN

1-12.¹⁵⁹

13. (Such is) the procedure of marking out the free-hold at Sangguran.
14. Henceforward, (this is) permanently regulated. (This is) written by
15. the designer to Hino (viz) Laksana.

FOOTNOTES

1. Krom in *BKI*, 73 (1917), p. 30 ff.
2. *BKI*, 70 (1915). It has been reprinted in Kern, *VG*, VII, pp. 223-226.
3. *KO*, p. XVII.
4. For earlier literature, See references in Verbeek, *Oudheden*, pp. 224-225.
5. See *BEFEO* 45 (1951), pp. 28-29 ; *Ibid* 46 (1952), p. 56 f.n. 1.
6. This is filled up with the help of *OJO XXX*.
7. Read : ^atā(h).
8. Read : ^avantu.
9. This is filled up with the help of *OJO XXX*.
10. Read : ^asāh.
11. Read : prayāntu nāśa(m).
12. The verse is written in the Āryā metre.
13. The correct skt. form is the : śrā?
14. The correct skt. form is : caturdaśi.
15. The corresponding skt. form is : saubhā?.
16. Brandes read (*pha*)ng, but see Krom *Geschiedenis*, p. 199.
17. Brandes read ^amostu^a, but see Krom, *op. cit.*
18. For this reading, see Krom, *op. cit.*, p. 201 f.n. 4.
19. Skt : ^anai.
20. Here also the consonant has been duplicated.
21. Elsewhere, ring dangū.
22. lēca ?
23. Read : ^aki.
24. In some inscriptions, we find here : *mopih*.
25. This appears to be a mistake for *a(ma)hang*.
26. In other inscriptions, we find here : *kupua ya*.
27. Filled up with the help of other inscriptions, e.g., the *Vanagiri inscription* in *TBG*, 74, p. 288.
28. In an inscription of Balitung, we find here : hanangkāna hīngīngana. See *Aanw. Kol. Inst.*, 1934, Bijl. A.

29. Brandes mis-read the text as : māśadar palang pavadaran. The above reading is supported by many records. The palang of Brandes is evidently a printing mistake.
30. Read : ma(s)u(ng)hara.
31. Usually we find here the numeral 3.
32. Better : dya^o.
33. We usually find here : mabasana.
34. Here might have stood timā(h) or vēas which we have in other inscriptions
35. This appears to be a mistake for padat.
36. This appears to be a mistake for gula. See *Singatari inscription* in *TBG*, 65, p. 237.
37. In other inscriptions (*TBG*, 65, p. 237; 74, p. 288; *Aanw.*, *op. cit.*, p. 137), we read (after saprakāra ning) : dual pinikul kalima We have perhaps to read this in the text.
38. In *OJō XXX*, we read (after mangilala drabya haji) : saparānanya sadeśanya, and this should fill up the above blanks.
39. In other records we find here : ikana.
40. Read : ikanang.
41. Brandes doubtfully read manira. For the above correction, see *TBG*, 55, p. 591; *OV*, 1919, pp. 66-67; Krom, *Geschiedenis*, p. 202, f.n. 2.
42. We can read the name as rakai vka dyah balyang with the help of *OJō XXXIV* (before 851 Śaka).
43. For this filling up of the blank, cf. *OJō XXXVII* : v^o. 4; Krom, *Geschiedenis*, p. 202, f.n. 2.
44. Brandes doubtfully read vivācasa, but the above correction is suggested by *OJō XXXVII* (851 Śaka).
45. Brandes doubtfully read palu vatu, but the above reading is given in *OJō XXXVII*.
46. Brandes doubtfully read pu dara, but it has been corrected as "above" by Krom. See also *OJō XXXVII*.
47. In *OJō XXXVIII* (851 Śaka), we find here halang paluh.
48. Before this word we have to read : pangurang.
49. For this doubtful reading of Brandes, we have vungū in *OJō XXXVIII*.
50. *OJō XXXVIII* reads here (m)anunggu.
51. Brandes doubtfully read rāñjī, but this is undoubtedly a misreading for the above. cf. *OJō XXXVIII*, v^o. 9.
52. This appears to be a doubtful reading for manunggu akul(umpang). See *Ibid.*
53. Brandes read pu tuntun, but the above name appears in *OJō XLIII* : v^o. 1 (852 Śaka). The confusion between t and b is possible.
54. Brandes doubtfully read pañca, but the misreading appears evident from *OJō XLIII* : v^o. 1.
55. In *OJō XLIII* : v^o. 1, his name appears as Bāla.
56. In *OJō XLIII* : v^o. 1, his name appears as Geṣṭa.
57. Brandes read it as si()ran ; the reading of sirikan here may be supported by *KO* 1 : 1, 14; *OJō XXXVIII* : v^o. 11; *XLIII*, v^o. 1-2.

58. The name appears as Rokat in *OJō XXXVIII*, v^o. 11 and as Rakat in *OJō XLIII*, v^o. 2.
59. From *OJō XXXVIII*, v^o. 12 and *XLIII*, v^o. 2, the reading appears to be correct.
60. In *OJō XXXVIII*, v^o. 12, his name appears as Vidya.
61. Probably stands here citrālekha.
62. Read : *naih.
63. Usually : mangd^o.
64. Here also the consonant has been doubled.
65. Read : *uyut.
66. Usual Jav. spelling of Agastya.
67. The correct Skt. form is : maharsi.
68. The correct Skt. form is : madhya.
69. Skt : śāśi. The reading of śaci by Brandes is evidently a printing mistake.
70. Read : *pavana.
71. Skt : hu^o.
72. The correct Skt. form is : hyd^o.
73. The correct Skt. form is : *śā^o.
74. Skt : *śā^o.
75. Read : pu^o.
76. Skt : *tā.
77. Skt : ṣad^o.
78. Skt : *rgā^o.
79. Caturāśrama ?
80. Here stands anakta in *KO VII* : 6a. 1 according to C. Stuart's reading.
81. The corresponding Skt. form is : mṛt^o.
82. Read : manarira.
83. Skt : śā^o.
84. Or : *gökan.
85. Skt : śā^o.
86. Read : hya^o.
87. Read : *gēm ?
88. In a corresponding place of *OJō LXXXIII* : 10 a, we have (pang)dahuta.
89. Read : ta tanoliha. The last t in tal appears to be due to its contamination with the initial t of tanoliha.
90. Here also the consonant has been duplicated.
91. In some inscriptions, we find here duduk.
92. Or : *gō.
93. Read : garga maitri kuruṣya patañjala.
94. Read : *vu^o.
95. Elsewhere, tangh^o.
96. The correct Skt. form is : *rau^o.
97. This is filled up with the help of *OJō XXX*, first margin, 26.
98. Brandes doubtfully read *lit, but the above reading is supported by *OJō XXX*, first margin, 2 and *OJō XLVIII*, v^o. 37.

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- in OJO XLVIII, the angjanma.
 99. Read : *vūka*, cf. *Ibid.* v°. 37, the proper reading appears to be : *m*.
 100. Read : *tūmuā*, cf. *Ibid.*
 101. Usually we find at this or
 102. Brandes doubtfully reads *place umulahulah lbura*.
 In OJO XLVII, d°. 40, *perek*, but the above reading is supported by OJO
 104. In OJO XLVIII,
 105. Read : *mo*, v°. 40, we read : *krama sang hanarikān*, etc.
 106. In OJO XLVII, 4,
 107. We read : *paglīlī*, n°. 11 we read here : *tan hana kantun*.
 108. This reading is *ra* ing *pkan tinurēn kyan* (*agan*) i *gsēan*. Vide *Ibid.*
 109. In ... III v°. 208 *jepe* in *Ibid.* Brandes *Arum ins. tfutio* read *uḍanānānīhīnī* *Bān*.
 110. In OJO XLVIII, v°. 42, we find Kembang place : *crip* in (*OV*, 1925, Bijl. 1) and in OJO
 111. Brandes doubtfully *Fo* : *kuluban*.
 112. Pe *laps* we have read *ttil* (?). For the above correction, see *Ibid.*
 113. *vefin* *layarlayap* read, were Kavan, which we find in OJO XLVIII, v°. 43.
 114. In OJO XLVIII, III, in the Kembang Arum inscription, pl. a
 4. Brandes doubtfully 42 reads here : *hantiga patrisun* (a), in OJO
 115. XLVIII, d°. 44. From this word *ya* to 1. The above reading is given almost
 identical with OJO XLVIII, v°. 44-47. the present record is
 116. Read : *sidhu*.
 117. Read : *tāmbul*.
 118. Read : *jnu*.
 119. This appears to be the remnant of : *inigalakan*.
 120. A Mal.-Polynesian day or week.
 121. A Mal.-Polynesian day of the six-day week.
 122. For the remarks of Stutterheim on this week.
 123. In an inscription from the *div* in *is* *Kelise* *TBG* 67, p. 198 and f.n. 65. of
 Sumba. See Ke 1, *VG VII*, p. 190 of *dyah Vava* is described as the *raka*
 124. He is evidently king Sindok, successor to king Vava.
 125. Stutterheim (*TBG*, 65, p. 241, f.n. 59) thinks provisionally
 126. This has been expressed in *candrasākala*.
 127. This Manajung-Vaharu is also met with in Kadiri
 period. See *OV*, 1928, pp. 105-108. a fragmentary record from the
 8. Lit. *Kabahktyan*-temple.
 129. Perhaps a temple has been intended he
 130. Cf. Stutterheim in *TBG*, 65, p. 244, f.n. 60.
 131. This appears as a person's name in I.
 132. *lēca*? al No. 58. 2a. 1.
 133. In the corresponding place of other inscriptions, we *ur* a i.e. *Lehin*.
 134. Cf. Stutterheim in *TBG*, 65, p. 273. *ipti* have *yy* from *h* d.
 135. Here the term should denote a kind of article.

136. In the History of the Sung Dynasty (960-1279 A.D.) we read about Java : "They cut *silver* of silver and use them as money. The functionaries superintending the trade take one ch'ien (1/10 tael or Chinese ounce) of gold from a quantity of padi amounting to $\frac{1}{10}$ piculs." (vide Groeneveldt, *Notes*, p. 16). Although the Chinese annals referred to above were composed during the hegemony of East Java, the practice might have also been in vogue in Central Java.
 137. Or : (the *amrati* of) Puluvatu. A place of this name appears in the inscription of Kembang Arum (*OV*, 1925, pp. 41-49), in an inscription of the time of king Vava (*OV*, 1928, pp. 66-67) and also in the *Jayaputra-Diedukman* from 849 Śaka (*TBG*, 32, pp. 98-149). It hardly, if at all, appears as a title elsewhere, but sandwiched between titles, it seems to be used as a title here.
 138. Pandamuan is also a familiar place in Old-Jav. inscriptions.
 139. The title may be the same as *pihujung* found in the inscription of Kembang Arum, pl. II : 11 (*OV*, 1925, Bijl. B).
 140. The text of this portion is perplexing. Lit. it should be translated as : *vaharu* of the *kalang* (viz.) *Pu Variga*. But this interpretation is attended with some difficulties. Firstly, Vaharu as an official title demands caution of the reader, because the title is unusual in inscriptions. Besides, if it were a title we should normally expect the following word to be *i* and not *rikang*. Secondly the use of *rikang* perhaps indicates, on the analogy of some other inscriptions, that in the following word *kāla* and not *kalang* (an official title) has been intended. Thirdly, the use of *Pu* before *Variga* perhaps indicates that this should be a proper name and not a title. On the other hand *Pu* appears to be used before *miramirah* in a following line and this is undoubtedly an official title. Fourthly, in a following line, we find the *'uhān* of Vaharu.' This appears to be a good analogy in support of the above translation, though I consider it to be provisional.
 141. See note on the text.
 142. In OJO XXXVIII, v°. 11, we find here : *Sba(ng)*.
 143. In OJO XXXVIII, v°. 11, we find here : *Vimala*.
 144. In this connexion, see Stutterheim in *TBG*, 75, pp. 428, 436-37 and f.n. 1 on p. 437 and p. 455. Kulumpang appears in the same part in 90. 18, but the *patih* of Kuci was different.
 145. In OJO XLIII, v°. 4, his name appears as *Ramangsa*.
 146. If the succeeding words after *patih* stands for a geographical name, *Pangkur* here is to be taken as a geographical name.
 147. I do not know what this signifies. The reading is not also certain.
 148. He may be a person showing shadow-plays.
 149. For an analogy, see the copper-pla. of king Vava in Kern, *VG*, VII, p. 182.
 150. The imprecatory formulae are all uttered by the *udur*. Here we find both the *makudur* and the *manguyat* in the same role. In OJO CXII, 11 b, we find simply the *manguyat* uttering curses.
 151. This is a name of Ganeśa. See Kern, *VG VI*, p. 311.
 152. Brandes doubtfully reads *ananta*, but as this has been repeated after the following word, it is possible that the word is *anakta*, as we have in *KO VI*.

153. That *vahuta hyang* is an officer under *makudur* appears from OJO XII; A. 9-10. As *makudur* and *manguyut* are cursing together, can it be a fact *vahuta hyang* = *manguyut*?¹
154. Here might have stood : *panganan dening uul*. If so, the translation of the whole passage should be : eaten up by the titan while he stands on.
155. *tumūt krama* appears to be the same as (*sa)yathākrama wherever Van Naerssen speaks in BKI, 90, pp. 247-248.*
156. Or : *rāma kabayan-s*.
157. The words are not known to me.
158. If we consider that the phrases *aranak* and *āryya* refer to children and adult people (or, noble men), other interpretations may be possible, but some grammatical objections may also be raised.
159. As the text is very mutilated, no decent translation is at all possible.

XCVII

A COPPER-PLATE FROM THE KAVI-ROCKS
c. 850 SAKA

This plate was found from the slopes of the Kavi-mountains in 1905. In the following year, it was purchased by Mr. J. Biensait who presented it to the Batavia Society after taking a photo of the record. The plate is now preserved at the Jakarta Museum where it is numbered E. 34.¹ As the plate bears no. 6, it is evidently the sixth of a series whereof the foregoing five plates are lost. From the closing portion of this plate, it also appears that the record contained another plate which should be numbered 7.

The inscription records the foundation of a funerary temple at Airkali. Reference has also been made to *dyah* Vava who has been described as the *raka* of Sumba. No other historical informations are deducible from this plate.

The inscription has been transcribed and translated by Prof. Kern² who has also furnished a facsimile of the second side of this plate.

TEXT

RECTO

gī, makaprayojanā ri kapratisuboddhan ika suk sima dharimina i air kali tan hana ning amungkilmungkilā,—³ maravaśa mariksirṇakna⁴ hēlēmī, yadyapin ri dlāha ning dlaha. nihā ling nirā, o⁵ mindah ta kita kamū hyang haricandanāgasiya maharṣi, purvvadakṣiṇā,⁶ paścima, mottarorddhadhāḥ,⁷ ravi śi⁸ kṣityapalī teja bāyvakāśa⁹ dharmmahorātra¹⁰ sandhyatraya,¹¹ yakṣa, rakṣasa,¹² piśaca¹³ pretāsurā garuḍa gandharva kinnarā mahorāga,¹⁴ yama baruṇa, kuvera bāśava¹⁵ putra devata,¹⁶

pañca kuśika, gargga, metri,¹⁷ kuruṣya, pātañjala,¹⁸ nandīvara¹⁹ mahākala,²⁰ ṣad²¹ vināya, nagarājā,²² durgga devi,²³ caturaśra, anāk ta hyang kāla, mr̄tyu bhutagana,²⁴ sahananta rumakṣa saka,²⁵ nūmimaṇḍala,²⁶ kita (sa)kala sasangga ning pr̄thivimaṇḍala,²⁷ kita turmon pravṛtti ning sarvvapraṇi²⁸ ring rahineng kulēm, kita manārīra umasuk i sarvvabhūtha.²⁹ at rēngvakēn ikang sapāha³⁰ samāya mamāṅ-māṅ³¹ mami iri kita kamu hyang kabeh, ikang sapatha³⁰ samaya sāmpun sinrahakn ing hulun iri kita. yavat ikang vvang kabeh niagēng admit salviranya, yadyapin caturāśrami,³² brahmaṇa, cari,³³ gr̄hasthā,³⁴ vana-prasthā,³⁵ bhikṣu ta, athaca, catuvarṇa,³⁶ brahmāṇa,³⁷ kṣatriya, veṣya,³⁸ śūdra, mvang pinghāy akurug anatani,³⁹ yavat umulahulah Sarasanya nugraha śī mahārāja, irikang suk śīma ing air kali, yadyapin prabhu, sira ruda

VERSO

ha sapatha⁴⁰ śī⁴¹ marahāja⁴² rake sumba dyah vava, inne hlēm ring dlāha, ning dlāha, tasmat karmma byēt karmma knanya, parikalanēn ta ya vehēn sangsarāha, tan vurunga ta patyananta ya kamu hyang, dāyantatpatiya, yan āparan humalintang ring tgal sahutēn dening ulā mandi, yan para ring halas. dmakēn de ning vyāghra, manglangkahana mingmang, sarikn ing bañaspati, mogākn ing vilantih, ring vve sahutēn de ning vu haya, mumul, tuviran, timinggila, yan sēngka ring havan mevēh kapaguteng luñcip ning parās, tumurun kaduhunga, kajungkēla pēpēsa tikēla rēmpvā, ring rātā, kasopavulangun⁴³ halingōngēna, ring hudan sambērēn de ning glap, yan pangher ingngumah katibana bajragni⁴⁴ tanpavarṣa, limutēn gsēngana de sang hyang agni, vehēn bhasmabhūtha⁴⁵ saha dṛvyanya, tan panoliha ri vuntat, tarung ring pangadēgan, tampyal ri kivan, uvahiri⁴⁶ tngēnan, tutuh tuñdunanya blaḥ kapalanya, ḍaḍati vtangnya tke ḍaḍanya, vtvakēn ḍalēmanya, pangan dagingnya, inum rahnya, atēhēr pēpēdakēn vehēn pranantika,⁴⁷ byēngakēn ring mahārorava.⁴⁸ astu, astu, astu. ring tlas ning makudur⁴⁹ mamāmāṅ⁵⁰ manāpaṭani lumpas ta sang viku sahopakara,⁵¹ kumuliling i paryantā nikang suk śīma dharmma ikang air kali, umarpanakēn śivambha⁵² ri sang hyangng i

TRANSLATION

RECTO

having the object of confirmation for the marking out (i.e. foundation) of the funerary temple under freehold tenure at Air Kali. There may be one to oppose, subjugate (or) destroy (the foundation), hereafter, to the remotest future. Now the words of him were : "Om ! Be gracious, you all gods ! Haricandana⁵³ (and) Agastya, the great seer(s), east, south, west, north, zenith, the nether-world, Sun, Moon, earth, water, light, wind, ether, laws, day and night, the three⁵⁴ twi-lights, yakṣa(s), rākṣasa(s), piśāca(s), preta(s), asura(s), Garuḍa, gandharva(s), kinnara(s), the Great Serpent, Yama, Varuṇa, Kuvera, Vāsava, the sons of deities, the five Kuśika-s, Garga, Maitri, Kuruṣya, Patañjala, Nandīvara, Mahākāla, Ṣadvināya, the king of mountains⁵⁵, goddess Durgā, caturaśra-s, children of the Time-god, Death, bhūta(s), gāya(s)⁵⁶, you all who protect the circle of the whole earth, you all who are the sustainers of the circle of the earth, you who see the nature of all beings by day and by night, you who incarnate by going into all beings ! Hear the oaths and curses which I swear to you, O all gods, the oaths and curses which are henceforward delivered to you by (your) servant : As long as all men, great or small, of all orders, whether of the four āśrama-s⁵⁷ (such as) Brahmacāri⁵⁸, gr̄hastha⁵⁹, vānaprastha⁶⁰, bhikṣu⁶¹, or of the four Varṇa-s (such as) Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, as also pinghay, akurug (and) residents of the place,—as long as any one (of them) opposes the contents of the favour of the illustrious great king in respect of the marking out of the free-hold at Air Kali, be he a king, if he opposes

VERSO

the oath of the illustrious great king, the *raka* of Sumba, (viz.), *dyah* Vava, from now or later to the remotest future, may he reap the consequences of his handling⁶² (the free-hold) : he may be followed (i.e., punished) and thrown into the sorrows of the world ; without (any) hindrance, he may be killed by you, O gods ! He may be killed by you in such way that when he passes by the field, he may be bitten by the poisonous

snake ; when he goes into the forest, he may be jumped upon by a tiger, he may step over tree-roots, be tormented by sylvan devils, bewildered into traps ; in the water, he may be bitten by the crocodile, *mumul, tuviran, timinggila* ; when he ascends (the hill) from (his) way with difficulty, he may be pinched by the sharp points of stones ; in descending (from the hill) he may injure himself, fall stumbling, (and) become bruised, broken (and) smashed ; on the plains, he may stand with a gaping mouth, perplexed, at his wit's end ; in the rain, he may be struck by lightning ; if he stays at home, he may be hit by the fire of the thunder without (obtaining) the showers of rain, he may be wrapped up and scorched by the god of fire, he may be reduced to ashes with (all) his possessions without (finding time) to turn behind ! He may be pushed on the front-side, struck on the left side, again on the right-side ; his mouth may be battered, his forehead may be split open, his belly up to his chest may be ripped open, his entrails may be drawn out, his flesh may be eaten up, his blood may be drunk up ; thereupon, he may be trampled upon and left to die. (Lastly), he may be thrown into the Mahārauruva-hell. Amen ! Amen ! Amen ! After the utterance of the oath-formulae, the spiritual person (*sang viku*) began his work with necessary ceremonies, circumambulated along the borders of the foundation of the funerary temple under freehold tenure (at) Air Kali and offered holy water to the god of

FOOTNOTES

1. *Nolulen*, 1911, p. XXVII.
2. *BKI*, dl. 60. This has been re-printed in his *VG*, VII, pp. 177-185.
3. Two letters are indistinct [Kern].
4. This is a wrong spelling for : *mariśīrṇṇa* [Kern].
5. Read : *ong* [Kern].
6. The correct Skt. form is : *pī*^o.
7. Skt. : *uttarorḍdhā*^o.
8. Read : *śāśī* [Kern].
9. The correct Skt. form is : *vā*^o.
10. One should expect here : *mmā*^o.
11. Skt. : *dhyā*^o.
12. Skt. : *rā*^o.
13. Skt. : *śī*^o.

14. Skt. : *raga*.
15. Skt. : *vāsa*^o.
16. Skt. : *ṭā*.
17. The correct Skt. form is : *maitri*.
18. *Pa*^o has been intended here.
19. Skt. : *nandi*^o.
20. Skt. : *kāla*.
21. Read : *ṣad*.
22. Read : *nagarāja*.
23. Read : *durgādevī*.
24. Skt. : *bhū*^o.
25. Read : *sakala* [Kern].
26. Read : *bhūni* [Kern].
27. Skt. : *vi*^o.
28. Skt. : *prāṇi*.
29. Read : *bhūta*.
30. The skt. form is : *śā*^o.
31. Read : *pamā*^o [Kern]. The above form is not however uncommon.
32. The skt. spelling is : *mi*.
33. Read : *brahmācāri* [Kern].
34. Skt. : *sthā*.
35. Skt. : *vānaprastha*.
36. Read : *caturvarṇa*.
37. Read : *brāhmaṇa*.
38. The corresponding skt. form is : *vai*^o.
39. Kern conjectures *anapathani*, but it should be *arakthani*. cf. OJ 070 LXXXIII : 10a.
40. The skt. form is : *śā*^o.
41. Kern's reading of *Sri* appears to be a mistake.
42. Read : *malārāja* [Kern].
43. Kern's reading of *kavula*^o appears to be due to an inadvertence.
44. Skt. : *bajrā*.
45. Read : *bhasmībhūta*.
46. Kern's reading of *iri* appears to be due to an oversight.
47. Skt. : *prāṇāntika*.
48. The corresponding skt. form is : *rāu*^o.
49. Kern left this out from his transcription.
50. Read : *pamā*^o.
51. Not clear; perhaps *cāra*. [Kern].
52. In Skt. we should read : *vā*^o.
53. Vaprakeśvara's place is here occupied by Haricandana.
54. On the analogy of many other inscriptions, we should read here : two.
55. If we read it as *Nāgarāja*, the meaning will be 'the king of serpents', but *mahoraga* i.e. the Great Serpent has already been mentioned. If the Great Serpent, and the king of serpents are distinguished, the reading of *Nāgarāja* can be maintained.

56. Or: hosts of *Uttara*(s).
 57. Stages of life.
 58. *Abijaya*: his study-period.
 59. Alhousholder.
 60. Alkannit.
 61. A *Rattan* trunk.
 62. *Karmamati*,³ appears to be, studied at Kamalas mated, a mistake for *kahyāt*, i.e., *Kathāt*.
aff. KOD WIM : GJ, II; the stone of Surabaya (Calcutta-Stone), 453 Saka, in Korn, BG, VIII, p. 106.

XCVIII

THE STONE OF BLOTA

c. 850 SAKA

This stone once stood in *desa Blota* of the Majakērta division in the residency of Surabaya. It has now been preserved in the Museum at Majakērta.¹ The stone stands on a pedestal and is carved out of one block measuring 1.47 M. in height, 1.08 M. in breadth and 0.33 M. to 0.37 M. in thickness. The legends which are in a very bad state of preservation are inscribed in Old-Javanese characters on the *recto* and the *verso*, but not on the thick faces.² An impression of this record has been mentioned by Verbeek³ and this now forms *Oudh. Bur.* no. 535.⁴

The inscription records the favour of the *rakryān mapatiḥ i hino*, viz., *Sri Isānavikrama mpu Siṇḍok* and of the *rakryān bavang* of Mapapan, viz., *dyah Sahasra* to the *rāma-s* of Panggumulan. From the unmutilated portion of the text, it does not appear if the favour refers to the grant of a free-hold, though this becomes possible from the use of the word *umulahulaha* in 1. 15. The inscription does not contain any date, but if the names of officers are any indication to the point, the record may belong to the time of king Vava.⁵ This will become clear if we compare this record with the inscription of Sangguran (Minto-Stone).

The transcription of this record has been published in *OJÖ* where it bears no. XXXIV.

TEXT

1. nikanang miśra parāmiśra vuluvulu, i
2. mangantapantapakan pina
3. tlas dālang⁶ sanmatā rakryān mapatiḥ i hino
4. sa pasakpasak cihnani rakryān mapatiḥ ri

5. rakryān sang kna ring pasēk pasēk, rakai sirikan dyah amarendra, rakai vka dyah balyang inangsēan
6. madañdér pu padma, anggēhan pu kuṇḍala vinaih mā⁷ su l mā 4 vdīhan yuga l va amrā hava⁸
7. nta tip,⁹ taliimpiki¹⁰ pu dhanuka, manghuri ti¹¹ pu sandamuan,¹¹ muara vinaih mās 4 vdīhan yu
8. mgat vadihati pu dinakara, akudur marz¹² jayanta, vinaih mā l vdīhan yuga l , halaran sang halang pahung¹³
9. vinaih mā su l mā 4 vdīhan yuga l sovang, rakryān bavang mapapar¹⁴ dyah sahasra, makavanua ikang panggumulan inangsēa(n)
10. kā 2 su 7 vdīhan yuga 5 sang tuhā i bavang, inangsēan pasēkpasēk, juru kanayakan tlu, pamgat vrikvrik sang rahi
11. muang rakai panangkitan, samgat lua sang kiraya, tuhān ning lampuran pāt, dyah dedu¹⁵ dyah salir, rakai pavan, rakai

LOWER SIDE

- 1.
- 2.
3. ri papahan kabaili lvir nikang mās pavaih ri sang śalaka mumah ma i
4. nga tanḍa sangaran viṇu, sang vagal sang bu lumpang samangkana kvaih nira tuma(rim)
5. muang ta n, muang ha mpalī nipilalan mā su
6. savalī ka mamgādēgadēgan sangaputah, anung rāma tpi siring hinanākaning mahā
7. mā l vdīhan yuga l i pudu ramarāma vinaih mā l vdīhan yuga l i sasap rēnēb
8. vangkul kaṭal catur vinaih mā l vdīhan yuga l i katidur glut varit, vinaih mā l vdīhan yuga
9. ninggay vinaih mā l vdīhan yuga l puṇḍuyan rubilagya, vinaih mā l vdīhan yuga l i brat danu

10. han yuga l nāhan kvaih nira rāma tpisiring pinakasākṣi nimangngaryya singkaruhun samgat momahumah i *
11. pātra¹⁶ citralekha i hino samgat matēngēr vinaih mā su l mā 4 vdīhan yuga l. prataika¹⁷ ni ngaran ikanang rāma i
12. n sumambahakan anugraha rakryān mahāmantri¹⁸ rakryān mapatiḥ śri iśānavikrama mpu siṇḍok, muang rakryān
13. mapapan dyah sahasra, parujar si salpang pangantyan¹⁹ rindung, ūciran pramukha, muang astri²⁰ nira ibu
14. t vangi nohan rovang nira manambah i rakryān bavang mapapan, kunang yan hana patiḥ vahuta nāyaka pa
15. ya²¹ umulahulaha ikanang tlas anugraha rakryan mapatiḥ muang rakryān bavang, irikanang rāma i panggumulan mne hlam
16. knāna ya nigraha mā²² kā 5 su 1 muang salvir ning pañcamahā-pātaka pangguhanya i sahasrajanmāntara || o ||

TRANSLATION

1. of²³ the *mītra*(s), *paramītra*(s), *vuluvulu*(s).
 2.thrusting out
 3. Thereupon the *dalang* (or, *dayang*) persuaded the *rakryān mapatiḥ* of Hino
 4. in ample measure the *rakryān mapatiḥ* of
 5. *rakryān*(s)²⁴ received (gifts) in ample measure. The *raka* of Sirikan (viz.) dyah Amarendra, the *raka* of Vka (viz.) dyah Balyang received
 6.the *madañdér* (viz.) Pu Padma, the *anggēhan* (viz.) Pu Kuṇḍala received gold 1 *suvarṇa* 4 *māṣa* (and) 1 set of cloth. The *amrā(ti)* of Hava(ng)
 7. (the *dāpu*)nta (Tari)tip, the *tliimpik* (viz.) Pu Dhanuka, the *manghuri*...Pu Sandamuan (Panḍa ?), Muara (?)²⁵received gold 4 (*māṣa*) (and) (1 ?) set of cloth
 8. (The *sa*)mgat vadihati (viz.) Pu Dinakara, the *akudur* (viz.) sang
- 33

- Jayanta received 1 *māṣa* (and) 1 set of cloth, the *halaran* (viz.) *sang* Halang pahung (?)²⁶.....
9. received gold 1 *suvarṇa* 4 *māṣa* (and) 1 set of cloth, each. The *rakryān bavang* Mapapan²⁷ (viz.) *dyah* Sahasra, who possessed the village of Panggumulan, received (gold)
 10. 2 *kati* 7 *suvarṇa* (and) 5 sets of clothes. The Hon. *tuhān-s* of Bavang received the confirmation-money in ample measure. The three *juru-s* of the united body of the *nayaka-s* : the *pangat* Vrik-vrik (viz.) *sang* Rahi
 11. also the *raka* of Panangkilan (and) the *sangat* Lua (viz.) *Sang* Kiraja ; the four *tuhān-s* of Lampuran : *dyah* Dedu (or : Udadu), *dyah* Salir, the *raka* of Pavan (and) the *raka* of.....

LOWER SIDE

- 1.
- 2.
- 3.
4.the *tanda-s* : *sang* Aran viṇu, *sang* Vagal, *sang* Such is the number of those who received.....
5.
6. The *rāma-s* of neighbouring places who were allowed to be present in
7. *māṣa* 1 (and) 1 set of cloth. The *rāma-s* of received *māṣa* 1 (and) 1 set of cloth. (The *rāma-s* of Sasap : Rēnēb,
8. Vangkul, Kaṭal, 4 (persons),²⁸ received *māṣa* 1 (and) 1 set of cloth. (The *rāma-s*) of Katidur, Glut (and) Varit²⁹ received *māṣa* 1 (and) (1?) set of cloth.....
9.received *māṣa* 1 (and) 1 set of cloth. (The *rāma*) of Puṇḍuyan (viz.) Rubilagya received *māṣa* 1 (and) 1 set of cloth. (The *rāma*) of Brat.....
10. 1 set of cloth. Such is the number of the *rāma-s* of neighbouring places who stood as witnesses. Of those who remained behind,³⁰ the foremost (viz.) the *sangat momahumah* of.....

11.the writer, the *citralekha* of Hino (viz.) *sangat* Matēngēr received gold 1 *suvarṇa* 4 *māṣa* (and) 1 set of cloth. (Such is) the specification of the names of the *rāma-s* of
12.who paid homage for the favour of the *rakryān mahāmantri-s*, the *rakryān mapatih* (viz.) Śri Isānavikrama mpu Siṇdok and the *rakryān* (*Bavang*)
13. Mapapan (viz.) *dyah* Sahasra. The *parujar* (viz.) Si Salpang remained with Rindungin the first place, also his (their) wife (wives) (and) mother(s)...
14.Gladly his (their) assistants paid respects to the *rakryān Bavang* Mapapan. What now concerns is this : if there be *patih-s*, *vahuta-s*, *maya-s* (and) *pa(r)taya-s*
15. to disturb this (free-hold ?), now or hereafter, after the (bestowal of) the favour of the *rakryān mapatih* and the *rakryān bavang* to the *rāma-s* of Panggumulan,
16. they shall be inflicted a fine of gold 5 *kati* 1 *suvarṇa*.³¹ Moreover, they shall suffer (the punishments for) all the five great sins during the span of thousand rebirths !

FOOTNOTES

1. Krom, *Geschiedenis*, p. 199, f.n. 5.
2. Rapp., 1907, p. 71 ; *OJO*, p. 51.
3. Oudheden, p. 235.
4. Rapp., 1911, p. 54 ; *OJO*, p. 51.
5. Some seem to refer it to the reign of Tlodong. See Van Stein Callensels in *OV*, 1919, pp. 68-69. This view appears to be accepted by Krom in *Geschiedenis*, p. 194, f.n. 2 and p. 199. For the earlier view of Krom see *TBG*, 55, p. 594.
6. dāyang [K].
7. Read : māṣ.
8. This appears to be the remnant of : amrāti havang. cf. *OJO* XLIII, r°. 23.
9. This appears to be the remnant of : ḍapunta taritip. cf. *OJO* XLIII, r°. 22.
10. Read : tilimpik.
11. Read : Pāṇḍa?
12. Read : sang.
13. We find one Halang palung in *OJO* XLIII, r°. 25 and this name might have been intended here.

14. Read : mapapan ?
15. Or : udadu (Brandes).
16. Evidently the full word is : likhitapātra,
17. In Skt. one should expect : pratyeka.
18. Skt. : 'tri.
19. Usually : Panggan°.
20. Skt. : strī.
21. The full word appears to be : parttaya (=pratyaya).
22. Read : mās.
23. As the first letter of *nikanang* may be the last letter of a preceding mutilated word, the translation by 'of' is not certain. If *ikanang* was intended, the 'of' should be scrapped off.
24. The preceding mutilated word appears to be : tanda.
25. muang ? suara ?
26. We have probably to read here : palung.
27. It may be held to be Mapapan, which occurs in l. 13. Over this title, see Stutterheim in *TEG*, 65, pp. 215 ff. ; 67, p. 176 f n. Quoting Ir. Moens, Stutterheim says that the term (*ma*)*papan* may be connected with agrarian matters. It is not however precluded that *Bavang mapapan* may be the full name of *Bavang* which occurs elsewhere. It also occurs below in l. 10, where this may be treated as the name of a place. Moreover, *dyak* Sahasra is once called *rakryan bavang mapapan* ; at another time, *rakryan mapapan*. This seems to confirm the view that *Bavang mapapan* is the fuller name of *Bavang*.
28. The name of the other person appears to be mutilated.
29. These names may be formed in different combinations.
30. That is to say : those who did not go to be witnesses.
31. This indicates that the imprecatory formulae of the *vahuta hyang kudur* and others were not sufficient to deter persons from interfering with free-holds.

(UNDATED INSCRIPTIONS)

XCIX

THE STONE OF DIENG III

This stone is believed to have been derived from the Dieng region and now constitutes D. 11 at the Museum of Jakarta. It forms nos. 188 and 330 in the *Oudh. Bur.*, while plaster-cast of it constitutes Leiden Ethn. Mus. no. 2981, as referred to in Juynboll, *Cat.*, p. 232. The stone is no. 11 in the list of Brandes in *Notulen* for 1889, p. 131. In the *Catalogus*, pp. 375ff, Brandes has stated that the stone is of the shape of a pyramid, crowned by a flower-bud. Its colour is light brown-yellow, porous basalt. It is in Old-Jav. script of Central Java and is written on the two flat surfaces in ten and nine lines of writing. Height of the stone at the centre is 79 c.m., at the sides 62 c.m. It is numbered XCVI in *OJO*.

The inscriptions offers salutation to Śiva. It refers to slaves and various objects required in connexion with worship, apparently of Śiva.

TEXT

- ¤ 1. namaśivāya debadra
 2. via hulun duapuluḥ
 3. karbo sapuluh alas
 4. kacangan dua, padyusan
 5. dua | gagun | karaha padva
 6. tu | tatas lanang | caranti li
 7. ma | vatu | parsarinasi

8. yan tambaga | spauluh vu
 9. ta | mās qutahil | jang mi
 10. tiga padvatu | caturanggang
- b
1. kail laki | sajugala ||
 2. lungcir ḫavatu || vitā
 3. dua vatu | tanda tanda
 4. dualapan | suruy ga
 5. ḫing | carmin | batu cērmi
 6. n | vungvung bala | karantiga ḫu
 7. a | sanduk dua | guci
 8. patvatu | vatu kākkyab
 9. dua | dāng | ika teja ḫang hyang

C

THE STONE OF DIENG IV

This fragment of stone was obtained from Dieng. It is now numbered as D. 15 in the Museum at Jakarta, as noticed in the *Notulen* for 1863, p. 238. Dr. Brandes places this inscription as no. 1 in his list recorded in the *Notulen* for 1889 p. 131. Verbeek mentions it in *Oudheden* p. 109 in *Verhand. Bat. Gen.* XLVI (1891). About this record Brandes writes in his *Catalogus*, p. 377, that this fragment constitutes the right lower portion of an inscription written in Old-Javanese script of Central Java. According to *TBG* X, p. 307 and *Notulen* II, p. 182, the record was derived from Banjumas. This seems to be verified from the letters and facsimile provided by the Pangonan of Dieng. It measures 51 c.m. in height and 40 c.m. in breadth. It is numbered XCVII in *OJ* 70.

The inscription refers to the gift of various kinds, including gold and silver, but it is not clear, on account of the mutilated condition of the text, whether this is in connexion with the creation of a free-hold or something else. It refers to Bhaṭṭāra and Bhaṭṭāra Kumāra, which terms usually signify Śiva and his son respectively. Some spiritual titles, such as prapitāmaha (Skt. meaning : great grand-father), bhagavanta, guru hyang, ḫang ācārya, ḫapunta, have also been referred to.

TEXT

- 1.
2. arddhacandra ma
3. i bhaṭṭāra, i bhaṭṭāra kumāra brat
4. hu pirak dhā 7, masambah Senāpati ma
5. mas 1 ambad 1 arddhacandra 5 taturakyang yu 4 bra

6. 1 sāks(i)
- 7.
- 8.
9. da prap(i)tāmaha paramaśiva i ta
i humpan
10. bhagavanta
11. guru hyang kapila, ma
12. tatkāla dang ācāryya
13. ḍapunta śivanetra|| O||
- deva i kū
maṇḍa

CI

THE STONE OF DIENG V

This fragmentary stone-inscription was derived, as the two preceding ones, from the region of Dieng, but its exact find-spot is not known. It appears however from the letters and facsimiles received from the Pangunan of Dieng that it was derived from Banjumas and reference to this fact has been made in the *TBG* X, p. 307 and *Notulen* II, p. 185, as also in *TBG* XXIII, p. 43. It is now preserved in the Museum at Jakarta under no. D. 30. and constitutes nos. 197 and 202 in its *Oudh. Bur.* The inscription, badly damaged, is written on one stone with a pedestal in Old-Javanese script of Central Java, having 18 lines; three lines were also inscribed on the foreside of the pedestal. The stone measures 53 c.m. in the middle, 47 at the sides, the breadth being 32 c.m. Thickness above is 10 c.m. and 11 c.m. below, while the height of the pedestal is 26 c.m., its width varying between 42 and 23 c.m. The text of this inscription has been published in the *OJO* under no. XCVIII.

The inscription opens with a salutation to Śiva and is dated in the month of Vaiśākha, 13 Śaka, which is perhaps 813 Śaka i.e. 891 A.D. It seems to record that the lands of *Sang hadyan juru* of the *Vadihatī* were, on request, converted into a hermitage.

TEXT

1. om namaśśivāya, (sva)sti śakavarṣā
2. tita 13, vaiśākha māsa
3. śukla pakṣa
16. sākṣi
17. ni aminta lmaḥ ri sang hadyan juru vadihatī huva
18. kavikyan

On the pedestal

1. patapan

CII

THE STONE OF DIENG VI

This stone inscription was obtained from Dieng and is now preserved in the Museum at Jakarta under no. D. 57. This was unearthed in four fragments in 1877 (*Notulen* 1878, pp. XV ff.) and constitutes nos. 8 and 9 in the list of Brandes in *Notulen*, 1889, p. 131. It forms *Oud. Bur.* nos. 89, 90, 92 and 260. Rouffaer thought that D. 116 of the Museum is the beginning of D. 57, but Krom has shown that they are entirely different (*OJO*, p. 229).

The inscription opens with a salutation to Śiva and states that a free-hold was established. For this purpose lands were purchased at Tēpoh, Trivuah, Rakidān. It also refers to some spiritual personages with the titles of *guru hyang*, *bhagavanta*, *pitāmaha* etc., all belonging to Dihyang, old name of Dieng. A *dharma* or funerary temple was founded, with *guru hyang* Silih in charge, but the latter seems to have held authority under the *Guru hyang* of Vangkud.

The text of the inscription, no. XCIX in the *OJO*, runs as follows :

TEXT

1. om namaśśivāya || svastiśakava(rṣatita)
2. mi krṣṇa pakṣa , po, tatkāla sa
3. mbyakan sima mukha ni si vinli i ka
4. muvah i tēpoh muvah i trivuah vatak h̄ mūvah i
5. vuah vatak kalumvayan muvah i rakiḍan vatak
6. k patapān, ikana kunang samaya guru hyang
7. tā mahapita bhagavanta ḍanga
8. kv(ai)h ni pinasuk ing dihyang, sang hyang

9. d dharmma irṣya tan kalilirana deni
10. tan vaihan vaśā, guru hyang silih atah (pramāṇa ri sang hyang dharma, manghatura
11. kan i dlāha guru hyang i vangkud tatra sākṣi pitamaha i hlaḍan bhagavanta tirvan
12. hyang haritā sang hadyan kuñjara sang ha(dyan) vara i lala
13. lihi sang hadyan garan pu dvi
14. (ci)tralikhita ḍapunta sadā i va (end).

CIII

A STONE OF UNKNOWN ORIGIN

This stone of unknown origin is now preserved in the Museum of Jakarta under no. D. 43, constituting *Oudh. Bur.* no. 163. The end of the upper corner looks like an umbrella. The inscription contains too many lacunae, but whatever is legible is inscribed in the Old-Javanese script of Central Java. The height of the stone through the centre is 89 c.m., at the sides 81 c.m., the breadth being 42 c.m. and thickness 13 c.m.

It seems to record the establishment of a patapān i.e. hermitage and witnesses were given silver. Spiritual personages with titles like the *hyang guru* or *guru hyang* and *dapunta* have been mentioned.

The text of this record has been published in the *OJO* under no. CII

TEXT

- 1.
2. *hyang guru*
3. *vuatan* *guru hyang* *garu hyang i* *hyang guru*
4. *dakśina nira sāma* *sovang kinon nira manganggepa*
5. *ha sang*
 (*k*) *pva sāmas pirak sovang, samangkana ika* *sa atena*
 no
6. *samangkana ikana niti guru hyang* *sa()ahakan*
7. *vinchakan ikanang patapān, sa()iga, ha* *sang hyang*
8. *timūtti pu sang pra* *ya* *lakha ḍapunta* *śapataḥ || O*

CIV

COPPER-PLATE OF GILIKAN I

The find-spot of this copper-plate is not known, but reference to *sima bhaṭāra ing glam kabikuan i gilikan* and anxiety to protect the *kaḍatvan sri mahārāja i mataram*, in addition to other grounds, seem to connect this inscription with Central Java. It was observed by Brandes in *Notulen* for 1886, p. 27, that the script as well as the linguistic peculiarities of this inscription bring it in line with those of Cohen Stuart's KO I (see No. LXXXVI above) dating from the first half of the ninth Śaka century. The text of this inscription has been published in the *OJO* under no. CII. The first part of the text is unfortunately lost, but what has been preserved is fairly long.

The inscriptions refer to the foundation of a freehold for the bhaṭāra at Glam and the hermitage of Gilikan. The bhaṭāra of Glam seems to be a deified ancestor. Here we also find the names and quantities of accessories required for religious rites connected with the foundation of the freehold. The inscription then invokes the curses of gods and spirits who protect the kingdom of Śri Mahārāja of Mataram, so that the freehold of the bhaṭāra of Glam and the hermitage at Gilikan may not be disturbed upto the remotest time.

TEXT

- a. 1. *lumpang muang saji 1.i manusuk vāhan ni kulumpang ragi yu*
4 mas mā 4 vadung 1 rimbas 1 taratarah 1 tampilan 1 linggis 4
laṇḍuk 1 vangkyul.
2. *1 kris 1 kurūmgagil 1 gulumi 1 nalayaida 1 tahap 1 buri 1 pada-*
maran 1 saragi paganganan 1 bras pada 1 vsi iket 1 vḍus
prāṇa 1

3. pasilih yu 1 argha 4 vrás hinantraan ḥ manunggal sukat vsi urā 10 (or : 1) sovang, hayam 4 hantriṇi 4 gandha dhūpa puspākṣata nāhan munggu
4. i tngaḥ ning pasabhbān muang sang hyang brahmā caturasra kundā vinong savidhividhāna dadi lumkas sang vahuta hyang kudur manapathai inangsian vdīhan rāgi
5. yu 1 mas mā 4 hinarēpakēn samgat lua pa guṇottama, nuang (sa)mgat pamasaran pu bandhyā, muang vahuta patih rāma i gilikan muang rāma tpi
6. siring, mamang nispanapathai mamantingakan hantlū muang manetk̄ hayam, anda titā² hyang basundharā basundhari hyang pr̄thivi kita ginavai rahyangta rumuhun
7. hyang nāgarāja lētērta, kadi tguḥ sang hyang guṇung tahan hana umulah ulah sira mangkana tguha nikeng lmah savah punya śri maharāja simā bha
8. tāra i glam, yan hana pua umulah ulah ya patīta hyang pr̄thivi, te patēnggēakna ya te pakarākna ya te patu addakna ya, te
9. patunasakna ya te pašešākna ya pēpēddatēn vkasakēn havu kerir yan hana uang anyāya lumēbura ikanang savah punya i bhaṭāra ing
10. glam ndah kita hyang kulumpang kita inandēlakēn sinusukakēn kahanān ning gaṇa bhūta banaspati hyang padudutan, hyang pakēnggēgan atthana³ ta
11. kita kabaih̄ tilu mahōmmang hirēng hulu tađahakin talinga pangrēngō ta an sinusukan vungkal ikaing lmah̄ simā bhaṭāra ing glam kabiku
12. an i gilikan yan hana pua umulahulah̄ ya patīta hyang gaṇa bhūta pisāca te pašešākna ya te patuaddakna ya te patu
13. nassakna ya te pakarākna ya pēpēddakēn vkassakēn havu kerir yan hana nang anyāya lumbura ikeng savah simā bhaṭāra i glam,
14. indah̄ kita kamung hyang hayam tulih̄ ulih̄ ta kavunggra ttanyu vulu pilih̄ sarano lumirit turali ning hlang, hantlū ko tan kaguli
15. tētēs ko tan vūkan lumēngai ko ring tgal tan sambēr kong ngulung ngulun tan sikap, kong ngalap.alap lumēngai ko ring lsung

1. tan katibān halu tan palu kong anutu, apan ko dinaipangrāha sima kulumpang pasēk lagi lagi sumpah lēmah̄ palar matyantaya uang
2. anyāya lumbura sima bhaṭāra ing glam, tasmat kabuattaknanya kadyānggān nikanang hayam mati tan pasangkān mati tan pavuittan huvus ma
3. mangan manginum mangkana hamngānta nikanang uang, anyāya lumbura ikeng sima bhaṭāra ing glam indah̄ kita hyang bapra-keśvara brahmā viṣṇu
4. mahādeva śaśi kṣiti jala pavana hutāśana yajamāna kālamṛtyu gaṇa bhūta saddhyādvāya⁴ ahorātra yama baruṇa kuvaira bāsava yakṣa
5. rākṣasa pisāca rāma devatā, sura garuḍa gandharvva kinnara vidyādhara devaputra nandiśvara mahākāla nāgarāja vināyaka kita tuvi sakveḥ
6. ta devata prasiddha rumakṣang kađatvan śri mahārāja i mataram kita umasukki hati ning uang kabaih̄ tan kavna(ng) tinakan tyan ha
7. na uang anyāya lumbura sima bhaṭāra i glam savah tampah 4 duduks hatinya sbit vtangnya rantan usūsnya uḍulakēn gulunya vtuākēn
8. ḫalamannya, tamyal i virangan uvahi i tngaran yan para ing ngalas panganan ning mong patukēn ning ngulā ya pulira
9. kna ni devamanyuh yan para ya ing tgal alapan ning glap ya panganan ning vuil si u(Juan sampalan ning rākṣasa, andah̄ kamung ku
10. sika gargga metri kuruṣya pātāñjala, suvuk lor kidul, kuluān vetan, buangakēn kamung hyang kabaih̄ tibākēn ing
11. mahāsamudra, klammakēn ing ḫavulhan alapan hyang i dalam air duduttēn ning tuviran matya ikeng uang anyāya lumbura sima
12. bhaṭāra ing glam kabikuan i gilikan upadravā ing devata tan tmua sama bhraṣṭa liputēn ni phira, muliha
13. ing nāraka ing mahārorava yan hana uang anyāya lumbura ika

- ing sima bhaṭāra i glam, nāhan mangmang sang makudur
arpana pa
14. thai i harēpan sang vahuta patih muang i harēpan sang anak
vanua tlas sang makudur manapathai umangsō sang vahutz
patih mu
15. ang rāmanta raiṇanta muang rāma tpisiring kaba ilī manambah
i sang hyang vungkal, muang kulumpang. masapatha sira
sabhā ling nira, ndah̄ kita

FOOTNOTES

1. Read : °bhagi [Krom].
2. Read : kita [Krom].
3. Read : at bana [Krom].
4. Read : Sandhyā [Krom].

CV

COPPER-PLATE OF GILIKAN II

This copper-plate measuring 43×21 c.m. formerly belonged to the collection of Dieduksman at Jogjakarta and appears to pertain to the same subject as the preceding one (vide also *Notulen* 1886, p. 27). Plaster casts and facsimiles are referred to in the *Notulen* for 1877, pp. 137, 147 and transcription of the record is furnished by Holle in *VBG XXXIX B.*, p 2. It has been stated therein that the script has great similarity with Cohen Stuart's *KO* no. XVII. The inscription seems to refer to Central Java and titles like *rāma maratā* are instructive. Among the villages in the neighbourhood of the freehold, we came across such names as Lintakan, Kasugihan and Turumangamvil, all of which are mentioned in *KO I* (no. 86 above).

The inscription constitutes the last portion of an inscription, of which the first part has not been found. It refers to the freehold of the bhaṭāra of Glam, who appears to be a deified ancestor. A *sāla* (Skt : Śālā) *kamulan*, meaning a relic-house, seems to confirm this idea. Obviously, the copper-plate was issued on the occasion of instituting a freehold.

The text given below constitutes no. CIII in *OJO*.

TEXT

Sang hyang susuk jāvatāku magavaya pāpa muang anyaya lumvura
sima bhaṭāra ing glam savah tampah 4 sakvaih ni puṇyangku pata-
ningku sāla kamulānku ityevamādi tanpaphalā bhaṭāra mangkana
tkā i vkangku vetku puyutku bhaṭāra mangkana pratijñā sang
vahuta patih i harēpan sang hyang kulumpang muang sang hyang
vungkal sima, muang i harēpan sang hyang brahmā umilu i

susukan sima patih i gilikan si jaluk vinaih pasékpasék mas mā 4 vd(i)han ragi yu l patih vaduan si abhi vinaih kain vlah l tunggū durung si cumban rāma ni ḍunak vinaih mas mā 1 vdīhan yu l tunggū durung anakvi si ḍunak kain vlah l rāma i gilikan hulu ron si dharani rama ni jaluk, rāma matuha si panu rama ni bo, vinkas si vidya rama ni kēbhē kapua vinaih mas mā 4 vdīhan yu l sovang sovang, vinkas anakvi si ḍmit vinaih ken vlah l gusti i gilikan si kaṇḍung sinrahan vdīhan yu 4 hlai l tuha banua si kamvul rama ni balusuk parujar si mamvang rama ni raja, muvah gusti si gaiṣṭa rama ni lunggat muvah gusti si tēvik rama ni danes kapua vinaih mas mā 4 vdīhan yu l sovang sovang tuha vērēh si dana rama ni komolok, variga sī pring, muvah variga si tokeng, papasuk i sang mavanua si mandon rama ni kutang, muvah variga si dayā rama ni kuṇḍu, kapua vinaih mas ku l vdīhan hlai l sovang sovang, rāma maratā si hunur, kaki vrut si kiruh rama ni kēlēm vuai si tamvir rama ni m jit si glo si kadik, si kintyā si bobol (?), si durung si kamo, si vngal, si guvinda, si puṇḍing, si don, si tanggan, si dhana, si daivoh, si masya, si bayi, samangkana ikanang milu manadah juga, tan kna ring pasék pasék || rāma tpi siring i kinvu kalima si bulu rama ni prabhū, rāma ri amvilan kalang si bhavita rama ni tumvu, parujar si karṇa, rāma i lintakan si kiraṇa rama ni rupi, rāma i pamratan gusti si ḍanghuan rama ni ḍalung, marhyang i gilikan si gurumēt rama ni ḍalung hulair (?) huluair) i gilikan si kaladi rama ni kamvang, rāma i parang tuba kalang si nava rama ni ḍunu, rāma i kasugihan tuha banua si dr̄ṣti rama ni vlahan, kapua vinaih pasék pasék mas mā (?) vdīhan ragi yu l sovang sovang, madāng sī gondong rama ni sañjaya, mavuai si sadyā, ata ri piṭapuag (?) vanua i tamving vatēk ta

- b. lang, variga, i daṇu si tuluk rama ni rivut kapua vinaih pasék pasék pirak mā 1 vdīhan hlai l sovang sovang, mangla samgat pamasaran vinaih vdīhan yu l tuha paḍahi si keñjur rama ni bacing anak vanua i kasugihan muvah tuha paḍahi si vanua rama ni br̄kut anak vanua i turumangamvil, vidu si lakṣaṇa kapua vinaih mas mā 4 vdīhan yu l sovang sovang || O ||

CVI

TWO COPPER-PLATES OF RATANIRA

Two copper-plates, measuring 20·5×11 c.m. were received at the Jakarta Museum in 1873 from the Regent of Banjarnēgara (res. Banjumas) and have since then been kept there under no. E 17 (*Notulen* 1873, pp. 91, 97 and 1874, p. 40). A facsimile of the inscription was published in *TBG*, 25, p. 120 and a transcription was published in the *VBG*, 39, III, p. 4. It was appropriately observed in the *VBG* just referred to that the plates contain parts of two inscriptions, as plate 1b is almost identical with 2a given below.

The inscription refers to Central Java, as titles like *rāma maratā*, *guru hyang* etc seem to indicate. An otherwise unknown king called mahārāja dyah gvas Śri Jayaki(r)ttivardhana has been described as granting favours to *Sang Bamvuna* in connexion with the freehold of Ratanira, which could not be trespassed into by the collectors of royal taxes.

The inscription is numbered CIV in *OJO*.

TEXT

- 1a. ni mangrakat pu kuñjang, mataṇda pu toṣti, parujar pu ḍakut, amasangakan pu mandyās (mandyus?) manghīnt(u) sang vuyagung abalun, pu nista, citralekha pu mitra, kapva vinaih pasak pasak mas mā 6 vdīhan yu l sovang, vahuta rikanang kāla kamvang śri sang kṛti, patih ḍatar pu balo, patih karung ḍung pu parvvata, kalang mamava tripanḍan mpu ni puki, vinaih pasak pasak pirak dhā 10 mā 12 kinapātan, rāmanta i salud mangli pu canitā juru rama ni puṣyan, parujar rama ni daki, rāma maratā pu radi pu lavčan, pu nahuṣa, pu taḍah, pu manggarit, pu mahatmi, pu hari,

vinaih pasak pirak dhā 1, kinabaihanya, vinaih rāmanta i salud mangli manadaha ri nāhan ro

- b. nnira, hinanākan pinakānak matuha manvam laki bini, mamangan manginum, majnu, maskar, mangigal (*read : mangigal*), mālapalapan mt(u)akan senak ni ng amvak, vinaih ng anak manvam pasak pasak pirak dhā 1 hinanākan vanva tpi siring (*read : siring*) i dalyāntan rāma pu simpan, i kayu hurang rāma pu hima ing nuṣa rāma pu śakti, ing kupang rāma śānti, vinaih pasak pasak ma 5 ing savanua savanua sang rāma i limo manis vinaih pasak pasak ma 4 tuha paḍahi sikā, vinaih pasak ma 4 guru hya(ng) i kelāsa vinaih ma 4 anantarakāla, tka mahārāja dyah gvas śrī jayakī(r)ttivarddhana, marā i kupang sumapar sira ring er hangat, kapanggguh sang hadyan bam(v)una, mamaban ring alas sinīma nira, samipa ning er ha(ngat)

- 2a. (= 1.b) nnira hinanākan pinakānak matuha manvam laki bini, mamangan manginum, majnu, maskar, mangigal, mālapalapan mt(u)akan senak ni ng amvak, vinaih ng anak manvam pasak pasak pirak dhā 1 hinanākan vanva tpi siring, i dalyāntan rāma pu simpan, i kayu hurang rāma pu hima ing nuṣa rāma pu śakti, ing kupang rāma pu śānti, vinaih pasak pasak mā 5 ing savanua savanua, sang rāma i limo manis vinaih pasak pasak mā 4 tuha paḍahi syajā, sikā vinaih pasak mā 4 guru hyang i kelāsa vinaih mā 4 anantarakāla, tka mahārāja dyah ta gvas śrī jayakī(r)ttivarddhana, marā i kupa(ng) sumapar sira ring er hangat kapanggguh sang hadyan bamvuna mamaban ring ala(s) sinīma nira samipa ning er hangat manamvah sang bamvuna i mahārāja inanugrahān sira, kinon samgat tilimpī(ki) mujarana sang anak vanua ing saludmangli muang vahuta patih sima i layu vatang an tunun (*read : turun*) anugraha mahārāja i sang ba

- b. mvuna, sima ni ratanira tan katamāna deni(ng) mangilala (dra)bya haji, tapa haji, airhaji, taji, tiruan, manghuri, senāmukha, unggah karas, pangaruhan, manimpiki, limus galuh pinilai katanggaran, valyan, kring, paḍamapuy, hulun haji, vidu, mangidung, cadar, tan hana tumamā rikanang saprakāra ni sukhaduhkhanya, sang hyang dharmmātaḥ parānanya, kunang yan hana mulah iking sima

ing siludmangli (*read : saludmangli*) salvirani jātinya, hadyan pamgat mavanva, nayaka, vuluh panavī, vahuta patih, rāma mā-gamman, hulu vras jātaka, raraí matuha laki vadvan, jaḥ tasmāt kabuat karmmanyā tan pangguha ng inak kanarakā sangsārā anaknya, vkanya kabaih, ikanang uang umulahhulah iking sima susuk kulumpang tinanam kinabaihan pinaduluran sang anak vanua kabaih sinusuk sang hadyan bamvuna mvang bobo vijyan su()k kapva sira masima sima sinusuk

CVII

THE STONE OF GANDASULI II

It is a rough river-stone standing at Gandasuli in the Témanggung division of the residency of Kédu. It is mentioned as no. 2 in Verbeek's list (*Oudheden*, pp. 139 ff.). In the *Rapp.* for 1911, pp. 273ff., we find some particulars regarding this stone. It has been stated therein that the stone measures, along the centre 1.27 M. in height, 2.25 M. in length, 2 M. in breadth. The inscription incised in 15 lines of writing on a sunken lengthwise surface of the stone, this surface measuring 0.52 M. in height and 1.13 M. in breadth. Impressions are noted in *Notulen* 1869 Bijl N; 1876 Bijl. I no. 16, 11, no. 20; *Rapp.* 1911, pp. 20, 274; *Oudh. Bur.* no. 136 and 291. Plaster casts constitute Leiden Ethn. Mus. no. 2992 (vide Juynboll, *Cat.*, p. 233). Two transcriptions of this inscription, obviously made from two different estampages, are given in *OJO* under CV, A and B. In these transcriptions, both the reading and the splitting of words differ remarkably from each other. Hence both the transcriptions are given.

The inscription is not dated as wrongly asserted by Verbeek, but Goris thought both *OJO* III and CV to be dated from 787 A.D., while Krom in his *Geschiedenis*, p. 155 considers the present inscription not far removed from 847 A.D., which date he ascribes to the stone of Gandasuli I. The Museum at Jakarta does not possess any reproduction of the inscription.

The reading of the text is divergent and the language is also obscure in many parts. It begins with a salutation to Śiva.

TEXT

A

1. || namaśśivāya om̄ mahājana disa hing alas partapān tuha nguda laki vini mañḍangar vuattānta, panāvis¹, dhimi

2. gatiṇḍa ḍang karayān partapān ratnamahaśvara siḍa busu mor namāṇḍa ḍang karayān lāki busu iti namaṇḍa ḍang karayān vini,
3. atyanta ḍa mimpa siḍa duah ayāṇḍa karayān lāki parpuan vajanna-kabvi namaṇḍa, ayāṇḍa ḍang karayān vini parpuan panuahhan nama
4. ḡa lima inandua aruni śyanida na punuma² adiṇḍa ḍang karayān lolingusamābva namaṇḍa, iparda ḍang karayā
5. n partapān busu bamba bi bu sṛta na dajāṇḍa sānak busu taralā busu dakde, ḍangdāṇḍa sapopo huvuriya na pimāṇḍa mīmhu-rata namaṇḍa sa di
6. nāyaka vatak bunut tathāpi ḍangdāṇḍa sapopo bu(ng)su padarung ḡa³ maṇḍa sānaka()nāyaka hāsa tathāpi nanat siḍa busu putih paḍi, tai ta
7. pahit svastā si āvak ana ḍa la putri inan pangavis tathāpi ḡatar vvatu pagaduri sivahasambuh vitaka dada vivāra dā ri inanta bañña
8. kñā anakda ḍang karayān partapān puṇya prakathāṇḍa ḍang karayān partapān kathamapi sukha subhikṣa ya gantya di rakṣa iya sabañakñā ya ūa ita
9. pūrvvadakṣiṇa paccima uttara itastatānd⁴ iya mangstuti ināṇḍa ḍang karayān partapān, tathāpi aḍa āḍa ryyaṇḍalalava namaṇḍa sthāpaka siḍa tathāpi
10. bapahmuṇḍa ḍang karayān sivājita nāmaṇḍa nāyaka di⁵ prakapulang siḍa inan pangavis sipata sahāyāṇḍa di dharmma puṇya kuśala iya makangādi pra
11. tiṣṭa di hyang hāji tarkalāṭa hyang vintang prasāda saprayukta tyai sahitā iya māṭraṭia viniḥ ūa tra di tanah budaḥ tlu barih pragaluh a
12. pamaṇḍyan tlu lattir tina ūyun ampa lattir curing tlu lattir puvijalihān dua lattir kayaramaṇḍar dua lattir zabu salattir tuṇḍu
13. ḡua lattir kakalyan salattir tanukān salattir, māṭrāṇa viniḥ di tanah buda pangavis ampa poluh salattir partukka di valunuhpados pa

14. di pra śā(), parpuanta()pātiḥ⁶ manalu nāmāṇḍa naiyaka di kubungnan sahāyāṇḍa bupatiḥ pulipasi nāmāṇḍa yeka dimāntya ni
15. ḍapunta mahājāna na()mva nāmāṇḍa

B

1. || namaśśivāya om mahājana disa hingālas partapān tuhangu da lakivini maṇḍangar vuattānta pangāvis dhimi
2. gatiṇḍa ḍang karayān partapān ratna maheśvara siḍa sumor namāṇḍa ḍang karayān praki busu iti namāṇḍa ḍang karayān vini,
3. atyanta miṣṭa⁷ siḍa ḍuah ayāṇḍa karayān laki parpuan va nnalvi namāṇḍa ayanḍa ḍa(ng) karayān vini parpuan pamuaḥhan dama
4. ḡa lima ināṇḍa a a ra śyani arinḍa ḍang karayān loli namaṇḍa iparda ḍang karayā
5. n partapān busu baṣra busvattana ḍajaṇḍa sānak busu taralā bu(ng)su dakde ḍangdaṇḍa sapopo busu huvuriya na mīpihuṇḍa mīmu namaṇḍa pa
6. nāyaka vatak bu tathāpi ḍangdaṇḍa sapopo bungsu padarung ḍa ramaṇḍa sānagaraja nāyaka vata tathāpi siḍa busu putih paḍi kai ta
7. pahit svasta ssi avak i a naṇḍa putri inan pangavis tathāpi ḍatar vvatu pagaduri sivahasambu vitaka ḍaḍavivāraveni inanta
8. kīna sanakda ḍang karayān partapān pu hyang prakathāṇḍa ḍang karayān partapān kathamapi sukha sugik maya gantya di rakṣa iya sabāñakīya ya()jeśa i ta
9. pūrvva dakṣiṇa paścima uttara itastatana iya mangstuti nāṇḍa ḍang karayān partapān, tathāpi āda ā ryāṇḍa lavaṇamāṇḍa sthāpaka siḍa, tathāpi
10. bapahmuṇḍa ḍang karayān si vājita nāmaṇḍa nāyaka di praka pulang, siḍa inan pangavis sipatasa hāyāṇḍa di dharmapuṇyakuśala iya makangi dipra

11. tiṣṭa dihyang hājītarkalota hyang vintang prasāda suprayukta ya sahita iya mātra vini ūṇā di tanah budah tlu barih pra luh a
12. pamaṇḍyan tlu lattir li(ng) na āyuna palattir curi tlu lattir puvijahhan dua lattir kayvaramanḍar dua lattir ūbu salattir
13. ḍuang lattir kakalyan salattir tanakān salattir mātrāṇa viniḥ di tanah bunga sa vis ampapoluh salattir partukkar diva lunu pados pa
14. di pra śā pu parpuanta rpatima nalunāmāṇḍa naiyaka dīkyābungnan sa yāṇḍa bu pa tih pu lila siṇṇā kadimantyanī
15. nāmāṇḍa

FOOTNOTES

1. Pangavis [Krom].
2. Ūnuma [Krom].
3. ḍana [Krom].
4. itastataḥ ? [Krom].
5. vi [Krom].
6. rpatiḥ [Krom].
7. mīma [Krom]

CVIII

COPPER-PLATE OF KVAK III

This copper-plate, obtained from Magélang, is believed to have belonged to Ngabéan (Coll. *Notulen*, 1892, p. 24). This supposition is perhaps based on the fact that, in 1863, thirty plates were found at Ngabéan, whereof the present one refers to the fields of Kvak. The plate in question measures 34 x 6.5 c.m. and is now at the Museum of Jakarta under no. E 18 (*Notulen*, 1893, p. 101). The record has been published in the *OJO* under no. CVI. The inscription is not dated, but Prof. Krom thought (*Geschiedenis*, p. 182) that it might have been promulgated between 878 and 883 A.D.

The inscription refers to the *sang devata lumah i kvak* i.e. the deified being cremated at Kvak, for whom a funerary temple was set up. Free-holds were created to offer him *caru* on each *amāvasyā*-night. A free-hold was also created at Mulak. Elsewhere in this inscription have been mentioned a *präsāda i lañda* and *pangajyan i lañda*, which also seem to indicate some sort of royal temple, but the exact difference among the terms *präsāda*, *pangajyan* and *pacanḍyan*, as used here, is not known.

TEXT

- a 1. || O || mūla ning savah sima i kvak tamah 5 maknā i sang mākarma i präsāda i lañda, marhyang tampaḥ 4 muang lañjānya, gavaya
- 2. nira dumavuttana dukut ning präsāda i ruhur, muang tamvak, muang mataga ikanang masavaḥ ing sima gumavaya ikanang pamahujanggān

- 3. kyan mahala, muang pacarnan kyan mahala, muang humarappa ikanang biśuva, muang caru angkan parbvaṇi, savaha sang hyang tampaḥ 1
- 4. paknānya pabiśuvā muang pacaru akan parvvaṇi lañjānya tamva hani bhukti sang pangajyan i lañda, savaha sang devata ing paca
- 5. ḥyān i kvak su ku 1 paknānya caru akan amāvasya sava ni vka sang devata lumah i kvak su ku 4 asing ngumulih i kvak gavayani
- 6. ra manapua manamvah hyang 6 (?) muang humara ikanang patuha akan amāvasya || O || muvah mūla ning savah sima i mulak tampaḥ 4 blaḥ i pa
- 7. knānya savaha sang pangajyan i lañda tampaḥ 1 muang lañjānya, savaha sang devakarmma blaḥ 1 gavaya nira manamvah hyang i manapua i dala
- b 1. m savaha ning mapagar muang manapu i lañda tampaḥ 1 || O ||

COPPER-PLATE OF TĒMANGGUNG

A copper-plate was obtained from the regency of Tēmanggung in the residency of Kēdu. It measures 14×7 c.m. and is now preserved (*Notulen* 1875, p. 83 and 1876, p. 73) as E 14 in the Museum at Jakarta. A transcription of this record was given by Hollé in *VBG* 39, II p. 3. The transcription of Brandes, as given in *OJO* no. CVII, is followed below. The text is not complete and the object of the inscription is rather obscure. Hollé thought that "it appears to record some sort of instruction for a lurah."

TEXT

- a 1. n durung sucu vka si tuṇḍan tanpa ling vadhana hulu
nyan mvang kanalan
- 2. ling patana sira tuṇḍan, savah tanpa.....lura nahaya hana ngatu
parung kunalan vvang
- 3. kanalan ku lura ha nira tanpa na sira prihambak sake-
hira ngapiting bra(u)ha
- 4. muvah janana lungha tanpa mit patahun tan patahun kanalan
- b 1. sira nguninguni yan lungha rabi tanpa desa sira muva sang
kunang yanana sira lu
- 2. ngha tigal gave lurah humansung tajenana rara salirna gave
lurah
- 3. kanalan sira, muvah yanana, sira latuh skul pakaasujo ta sira
satahun ring ngadob
- 4. sira muliha, ana sira lungha karung ta hu kira sadita sira sotek

THE COPPER-PLATE OE MANTYASIH III

This copper-plate was obtained "from Li Djok Ban, Ngadirēja, Kēdu", but further details regarding this plate are not known. There is however no doubt that it is a shorter version of the plates of Mantyasih I (Kēdu), 829 Šaka (no. LXX above). A comparison of these two charters will indicate that the present record has interchanged a few words at the beginning of plate *b*, omitted a few words after *b* 9 and missed the lengthy imprecatory formula of inscription no. LXX. Certain new words have also been introduced in pl. *b* 12. Otherwise, the whole inscription tallies word for word. The reason is not easy to find out, but it seems that the present draft, particularly the portion relating to imprecatory formula, was not approved by the king or his officers and a new edict had to be promulgated.

A comparison of the two records also indicates that there are some faulty readings in the text.

TEXT

- a 1. naih mas su 5 vdihān rangga yu l rakryān anakvi nyah vraiyān
vinaih mas su 4 kain vlah l, juru i ayam tēas rua miramirah pu
rayung vanua i miramirah vatak tēas, mangra
- 2. ngkappi halaran pu dhanada vanua i paramuan sima ayam tēib,
juru makudur rua patalēsan pu viryya vanua i vadung, poḥ vatak
pangku doḥ mangrangkappi vacaha pu danta

3. vanua i katguhan vatak hamēas kapua vinaih mas mā 4 vdīhan rangga yu l sovang sovang || ayam tēas lumaku manusuk pu vrayan vanua i pañdamuan sima va
4. dihati, i makudur sang varingin vanua i sumangka vatak kalu varak i tiruan pavatrungan vanua i kavikuan ing vdī tađahaji pu il, juru vaduā rarai i pāta
5. pan pu kumla vanua i sumangka vatak tangkil putih kapua vinaih mas mā 4 vdīhan rangga yu l sovang sovang || sang juru i patapan, matañda pu tema, juru ning lampuran ra
6. kai pipil juru ning kalula sang nirmala, juru ning mangdakat sang manorava vinaih pirak ḫha (?) 1, kinabaihanira, patih rikang kāla kayu mvuban rakai aiñđo rama ni kapur su
7. kun si gambhira rama ni ḫudu airbarang si daha rama ni surasti vahuta pētir si dravida rama ni laghava pañdakyan si tajik rama ni gilirana kapua vinaih mas mā 4 vdīhan rangga
8. ngga yu l sovang sovang, vahuta lampuran si sañjaya ramani pavaka, pañdakyan si tañđa rama ni nara, kapua vinaih pirak ma :: vdīhan rangga yu l sovang sovang || parujar
9. ni patih kayumvungan si harus rama ni kuđu, parujar ni patih sukun si vatu rama ni viryyan parujar airbarang si viśala kapua vinaih pirak mā 5 vdīhan rangga yu l sovang
10. sovang || kalima i pētir si pujut rama ni nakula juru si jana rama ni śuddha, juru i ḫađakyan si mandon rama ni sonde samval si pingul rama ni madhava kapua vinaih
11. pirak mā 4 vdīhan rangga yu l sovang sovang || rāma i tpi siring rikang kāla i muñđuan gusti si guvi rama ni krami, i haji huma gusti si hivā, i tulang bair gusti si palarasan ra
12. ma ni buhu, i varingin gusti ri varingin rama ni dangēn, i kayu asam gusti si vujil rama ni grak, i pragaluḥ gusti si mni rama ni bhasita, samval rama ni sađa, i vunut vinkas
13. pu mamvang rama ni dhanañjaya, i tiruan vinkas si lbur rama ni sukik (?) ri air hulu si kidut rama ni karṇa, i sulang kuning vinkas si kuda rama ni ḫivi, i langka tañjung vinkas si sahing rama ni

14. tamuy, i samalagi vinkas si tarā, i vungkal tajam vinkas si antara rama ni juvē, i hampran kalima si ina rama ni bānā, i kaśugihan vinkas si hayu, i puhun
1. vinkas si pavā rama ni sumingkar, i pruk tuha vinkas si ngayuh rama ni sangkan, i vuatan vinkas si tirip rama ni ireka (or : loka), i pamañđyan vinkas si siva rama ni vipula, i tpu
2. san vinkas si aja rama ni kvyēn, i turayun i sor vinkas si guta, i ruhur vinkas si vahi, i kālañđingan vinkas si banua, i kđu kalima si dharma, ikā ta kabaih ka
3. pua vinaih pasēk pasēk kayānurūpa ikanang vanua makēng vinaih pirak mā 2 vdīhan rangga yu l sovang, ikanang vanua madmit vinaih pirak mā 2 sovang sovang ||
4. :: vinu si majangut, matapukan si barubuh, juru pađahi si nañja, magañđing si krēṣṇi rāvañahasta si mandal, kapua vinaih vdīhan hlai l pirak mā 8 sovang sovang || mangla
5. si kirāta rama ni bhasita, muang si butēr, mabungva si busū rama ni garagasih muang si rubiḥ kapua vinaih pirak mā 2 sovang || pisora ning anugraha rikang kāla patih
6. mantyāsih sang krēṣṇa rama ni ananta, muang soara ning rāma i mantyasih kabaih pu kolā rama ni di , pu puñjēng rāma ni bahad pu kārā rama ni labdha, pu tērō rama ni bisis, pu
7. kēcīh rama ni snī, pu mandadi, rama ni vacitā pu bikray rama ni baruña || saprakāra ning saji sang makudur ing mañđala inenes pāmasanya su 2 mā 2 ku 3 || i sampuni ma
8. vahih pasēk pasēk manadah sang vahuta hyang kudur muang vadīvā rakryān sang pinakapangurang muang patih vahuta rāma i tpi siring kabaih || lvir ning tinađah hađangan vōk ki
9. dang vdus, ginawai samenaka, muang saprakāra ni(ng) harang harang || i sampun ing manadah mangđiri sang makudur lumkas manapate mamatingakan hantriñi manavurakan havu, manetē
10. t hayam i harapan vadīvā rakryān muang patih vahuta rāma i tpi siring, umuvah ya i ronya || nahan cihnan yan sampun mapagēh ikanang vanua i mantyasih muang

11. ikanan vanua i kuning kagunturan inanugrahākan rikanang patih
mantyasiḥ sima kapatihara, yāpuan hana umulahula ya dlāha
ning dlāha pañcamahāpāta
12. ka pangguhanya, pāpa ni matī brahmaṇa vihikan mangaji 108
pāpa ning mamatī lamvukanyā 108 pāpa ni gurudrohaka, pāpa
ni bruṇaghna, mangkana pāpa tmū ni
13. kanang vang umulahulah ika i sīma, matangya kayatnāntā soni-
nikai prasasti ya mānyat svasthā || O ||

CXI

THE SMALL PILLAR OF CANDI BONGKOL

According to Hoepermans, as quoted by Verbeek in his *Oudheden*, pp. 136, 150, this small pillar was obtained from Cañdi Bongkol lying in the division of Tēmanggung in the residency of Kēdu. It was brought to the Resident's house at Magēlang and is now preserved in the Museum at Jakarta (*Notulen*, 1890, pp. 11, 63 and 76) under no. D. 83. An impression of this inscription is perhaps referred to in the *Notulen* for 1869 Bijl. N and *Notulen* 1876 Bijl. II no. 13 ; where it has been stated to be an inscription from Muntung (?). It now constitutes no. 326 in the *Oudh. Bur.*

The inscription has been transcribed in *OJO* no. CIX. It refers to "dasama rake", by which I understand the tenth (Skt. *daśama*=tenth), rake who made certain gifts. If we recall that in the Copper-plates of Mantyasih I, 907 A.D., we get the list of nine *rakas* as ruling monarchs, the tenth *raka*, from this point of view, would be king Dakṣa. As *rake* and *rakryāṇ* titles have been found on many occasions to be interchangeable terms, it is not certain if king Dakṣa has really been intended.

TEXT

paki hum jaḥ dasama rake mavveh ring alih tinghal.

CXII

INSCRIPTION OF UNKNOWN IDENTITY

Regarding this inscription, *OJO*, under no. CX has observed as follows : "A transcription, of which all particulars are lacking, so that it is not even known whether it is one of a stone or copper-plate". Below is given the text of this inscription as given in the *OJO* referred to above. The text is the concluding portion of an inscription and records the familiar curse formula.

The last few lines from 1—4 seem to record partly the boundary line of a freehold and should have therefore been in the beginning of the inscription.

TEXT

- 1.
2. ning mong, patuk ning ulā pan de ning danava, yan pareng tgal sambērning glap ring pamungvan panganēn
3. sēmpalning rākṣasa, yan pa alapēn dening dalēmer, sanghapēn ing vu haya, viłtēn dening vvil, tuvviran, rēbu
4. ivakagōng, umunggu ya ri asthānanya, sarvva rogamañcaya, arah ta kita kamung hyang kusika, gargga, metri, kurusya, pātañja
5. lor kidul, kulvan, vetan, bvangakna ring ākaśa, salambitakēn i sang hyang kabeh, timākēn ring mahāsamūdra, ka
6. davahan, lak prthivi, upadrava ya ring deva ra braṣṭa tēn dening pitara, muliha ring naraka tibākna ring maha

7. kavaḥ tambragomukha, klan dening yama(ba)la, pupuhēn dening kingkara, ping pi(ng) tu tayananimban pāpa taya sangsāra
8. sarūpa ning lara pangguhēnya,

- 1.
3. jur mangalor pagēr vetan 5 sēkēr muvah ing lakman pagēr
4. sumira pinggiring lvah pagēr jur mangidul ing biku(an)

APPENDIX A

Register of personal names, official and cognate titles,
divine or supernatural beings, etc.

Abbreviations :

- A=Animal names ;
- G=God, Divine beings or things ;
- P=Person ;
- Pr.=Prince ;
- Q=Queen ;
- S=Seer, Supernatural beings ;
- T=Title of officers or classified people.

The first number indicates the no. of the inscription, the second the plate number and the third the number of the line. Where only two numbers have been mentioned, the first one indicates the number of the inscription and the second one the number of the line in recto, verso or margin, as the case may be. Doubtful words, whose category cannot be fruitfully determined, have been left as they are. In cases where letters of a nomenclature are distributed in two lines, the abbreviations refer to the first line.

It may also be noted that where the same inscription exists in two copies, notice has usually been taken of the better preserved one. This is particularly true of the undated inscriptions, which were added to the *Corpus* at the last moment.

A

- Alēng, p (64.II.16)
- Aluk (86.I.17)
- Alya, p. (87.24)
- Amarendra, p. (92.2 ; 96.31 ; 98.5)
- Amasangkan (see : "kēn), t (68.12 ; 84.4 ; 106.1a)
- Amasangakēn, t (74.6)
- Ambari, p. (10.40)
- Amboh, p. (80.4)
- Amitābha, g (6.2)
- Amkan, t (84.7)
- Amrati ("ti, "rāti), t (96.33)
- Amratī, t (91.13)
- Aditya, G (12.9.a.4 ; 46.3 ; 64.IIIb.7 ; 86.III.20)
- Amrā(i), t. (93.A.3 ; 98.6)
- Amvarī, p. (38.c.3 ; 53.5)
- Amvir, p. (46.6)
- Anab, p. (19.44)
- Anāmbangi, t. (12.4a.2)
- Ananga, g (10.21)
- Ananggung, p. (22.IIA.4)
- Ananta, g. (22.Xb.1 ; 96.25)
- Ananta, p. (49.a.11 ; 50.9 ; 61.3 ; 70.A.4 ; 90.15)
- Anapuka, t (12.6a.1)
- Anārgha, p. (22.IIb.3)
- Anavarjijita Jñāneśvara, p. (9.8)
- Andag, p. (9.9)
- Andalan, p. (49.a.10 ; 50.7)
- Andyāngin, p. (80.14)
- Angga, p. (49.a.9 ; 50.6)
- Angada, p. (21.6)
- Anggān, p. (58.2a.4)
- Anggāhan, t (95.11 ; 96.5 ; 98.6)
- Anggirā, p. (86.II.8)
- Anginangin, t (65.A.8 ; 93.B.5)
- Anggu, p. (86.III.1)
- Anggul, p. (46.6)
- Angkan, p. (80.19)
- Angkatan, p. (40.b.1)
- Angkus, p. (80.31a)
- Angutus, t. (91.13)
- Āñjing, p. (86.II.15)
- Anna-linga, s (37.5)
- Antara, p. (70.A.23)
- Abañol, t (12.6a.1.)
- Abhayagiri, (6.A.7)
- Abhi, p. (105.a)
- Abi, p. (90.2)
- Acung, p (40.A.7 ; 42.1a.9 ; 49.a 4 ; 52.a 11 ; 77.3)
- Ādeśāastrin, t (5.4)
- Adigama, p (86.I.15)
- Adik, p (86.I.16)
- Ādikā, p (37.2)
- Āditya, G (12.9.a.4 ; 46.3 ; 64.IIIb.7 ; 86.III.20)
- Ado, p. (84.3)
- Adu, p (31.IIa)
- Āduti, p (37.10)
- Agale, t (31.IIa)
- Agam, p (14.16)
- Agasti (see Agastya, Kalasaja, Kumbha-yoni), s (96.22)
- Agastya, s (4.4 ; 12.8a.4 ; 22.Xa.4 ; 97)
- Agni, g (22.XIa.6)
- Agra, p (40.5 ; 41.b.6 ; 49.a 3 ; 64.II.1)
- Agrapinḍa, p (40.A.7 ; 49.a 4 ; 52.a 11)
- Akul, p (38.b.4)
- Agya, p (45)
- Ahuler, t (31.IIa)
- Airāvata, a (1c.2)
- Air haji (see also : er haji, air hajo), t (12.9b.3 ; 64.I.4 ; 65.B.4 ; 70.A.8 ; 71.18 ; 72.8 ; 84.11 ; 96.13 ; 106.2b)
- Air hajo, t (64.II.10)
- Aja, p (70.A.25 ; 87.19)
- Aji, p (64.IIIa.6)
- Ajita, p (87.22)
- Akalambi haji (see : maka^a), t (75.21)
- Akṣara, p (19.45)
- Aku, p (16.10 ; 40.A.5 ; 48.3 ; 49.a 25 ; 2.a 8)
- Akudur (see Kudur, makudur), t (41.a 3 ; 98.8)
- Akurug, t (97)
- Alas galu (62.17)

Appendix A

Anting, p. (80.34)
 Antyan, p. (64.III.b.2)
 Anurat, t. (86.I.13)
 Apaḍabi, t. (31.IIa)
 Apañji, t. (63)
 Apantil, p. (86.II.14)
 Apatih, t. (19.43 ; 90.1)
 Apus, p. (28 ; 32)
 Ara, p. (25.13)
 Āraṇi, p. (19.46)
 Arani, p. (64.III.b.3)
 Aran Viṇu, p. (98.4)
 Aravanasta (rāvaṇahasta), t. (80.22)
 Aringga, t. (12.6.a.1)
 Arta, p. (86.III.5.)
 Aru, p. (46.8)
 Aruṇa, p. (63.13)
 Aryya, p. (61.3)
 Āryya, t. (96.5)
 Asammañjāg (°sampañ), t. (64.I.13)
 Asamīpañjāg, t. (52.b.14)
 Asangā siva astra, p. (64.I.8)
 Asiki, p. (80.5)
 Aṣṭalokapāla, g. (12.9.a.2)
 Asti, p. (80.15)
 Astira, p. (42.2.5)
 Astuti, p. (42.2.1)
 Asura (asurā), s (22.Xa.5 ; 84.26 ; 96.24)
 Asurā, s. (46.5)
 Atag, p. (64.II.12)
 Atamān, t. (84.19)
 Atanda, t. (84.3)
 Atapukan, t. (12.6.a.1 ; 86.III.6)
 Atari, t. (80.8)
 Ati, p. (42.2.9)
 Atuahi, p. (56.8)
 Atuha, t. (22.IIa.3)
 Avaju (see : 'juh'), t. (92.3)
 Avajuh, t. (22.IXa.5)
 Avak, p. (10.9)
 Avang, p. (61.3)
 Avang, t. (12.5.b.4)
 Avas, p. (46.7)
 Āvī, t. (22.VIA.2)

Avit, p. (10.11 ; 16.24 ; 45)
 Ayam Tēas (āyām tēhas), t. (80.7)
 Āyām Tēhas, t. (80.10)
 Ayana, p. (42.2.2)
 Ayat, p. (10.12)
 Ayi, p. (86.II.17)
 Ayuddha, p. (40.a.13 ; 41.b.2)
 Ayuḥ, p. (80.29)

B

Babi, P. (64.I.10)
 Babru, p. (88.1)
 Bābru, p. (90.1)
 Bacing, p. (105.b)
 Baddha, p. (86.II.14)
 Bagal, p. (84.2)
 Baha, p. (10.22)
 Bahā, p. (27.4)
 Bahas, p. (80.16)
 Bahu, p. (64.II.16 ; 74.1)
 Bāhu, p. (70.A.21)
 Bāhubajra (see Dakṣa bāhubajraprati-pakṣakṣaya), pr. (12.10a.2)
 Bāhubajra Pratipakṣakṣaya (see : Bāhubajra), pr. (60.Ia.3 ; 61.1)
 Bahutī, p. (65.B.1)
 Bai, P. (64.II.18)
 Baiśakha, p. (64.II.10)
 Bajra, p. (52.b 2 ; 80.2 ; 90.6)
 Bakabangyan, p. (56.14)
 Bala, p. (80.35)
 Balā, p. (96.9)
 Baladeva, p. (87.23)
 Baladī, p. (72.2)
 Balahāra, p. (43 ; 44 ; 45)
 Balam, p. (86.III.3)
 Balan, p. (84.14)
 Balandung, p. (86.I.9)
 Baliku, p. (90.4)
 Balikuḥ, p. (86.II.6)
 Balilu, p. (86.III.8)
 Balitung (see variants below), k. (61.7 ; 63 ; 67.7a.4 ; 70.A.1 ; 80.25)

Appendix A

Balitung śri dharmmodaya mahāsambhu, Baprakeśvara (see also : vapra°), g. (12.8 b.2 ; 46.4 ; 84.24 ; 104.b.3)
 Bari, p. (86.II.13)
 Barnmi, p. (62.11)
 Barubuh, p. (64.II.7 ; 70.A.25 ; 86.III.3)
 Baruna (see also : Va°), g. (22.Xa.6 ; 24.12 ; 46.4 ; 84.25 ; 97 ; 104.b.4)
 Baruna, p. (9.7 ; 68.13)
 Basa, p. (9.4 ; 42.2.5 ; 61.3)
 Basanta, p. (72.1 ; 87.20)
 Basang, p. (16.22)
 Bāsava (see also : Bāś, Vā°, Bāsapava), g. (84.25 ; 104.b.4)
 Bāśava, g. (97)
 Bāsapava, g. (46.5)
 Basini, p. (80.34)
 Basitā, p. (87.22)
 Baśri, p. (86.II.11)
 Baśu, p. (86.II.16)
 Basu, p. (62.21 ; 61.3 ; 64.I.11)
 Basundharā, g. (104a.6)
 Basundhari, g. (104a.6)
 Batu Kāṇḍut, p. (31.IIa)
 Bay, p. (63.14)
 Bayal, p. (81.4)
 Bayatū, p. (61.3 ; 86.II.11)
 Bayi, p. (105.a)
 Be, p. (64.III.b.11)
 Bērētēk, p. (61.1)
 Beṣṇa, p. (90.16)
 Bha, p. (54.2)
 Bhadra, p. (16.9 ; 64.II.11 ; 90.14 ; 94.A.11)
 Bhagavanta, t. (37.9 ; 68.3 ; 100.11 ; 102.7)
 Bhāgya, p. (40.b.6)
 Bhairava, p. (96.7)
 Bhaiśākha, p. (64.II.14)
 Bhaitā, p. (42.Ia.8)
 Bhandā, p. (72.2 ; 96.7)
 Bhandī, p. (9.2)
 Bhantu, p. (16.15)
 Bharata, p. (40.b.5 ; 56.10 ; 63.B.1)
 Bhāratī, p. (56.4)
 Bhāryyā Revatēm, p. (40.b.3)
 Bhasita, p. (70.A.21)

Bhāśitā, p. (70.B.1)
 Bhāskara, p. (81.1)
 Bhāvara, (see also : Kutak), p. (60.Ia.4 ; 65.A.3)
 (Classify Buddha, Brahma, Haricandana etc. from there)
 Bhaṭṭāra, g. (12.8b.2 ; 19.40 ; 22.4b.5 ; 37.3 ; 42.1a.3 ; 51 ; 52.a7 ; 57.18 ; 61.7 ; 64.I.4 ; 68.8 ; 70.A.6 ; 72.10 ; 84.8 ; 86.III.17 ; 87.4 ; 88.4 ; 96.8 ; 100.3 ; 104.a.7 ; 105.a)
 Bhaṭṭāra Kumāra, g. (100.3)
 Bhaṭṭāri, g. (22.IVb.5 ; 64.I.4 ; 82.15 ; 87.9)
 Bhaṭṭa, p. (52.b2)
 Bhavita, p. (86 III.3 ; 105.a)
 Bhoga, p. (87.21)
 Bhṛtukumāra, (see also : Mañjuśrī etc.), g. (6.19)
 Bhukti, p. (86.III.5)
 Bhūmi, p. (81.5)
 Bhūmi, (see : Bhūmijaya), p. (46.2)
 Bhūmijaya, p. (46.2)
 Bhuta (see below), s. (97).
 Bhūta, s. (22.Xb.2 ; 46.4 ; 84.25 ; 96.26 ; 104.a.10)
 Bhūteśa, g. (3.8)
 Bhūti, p. (88.3)
 Bhuvaneśvara Viṣṇusakalātmaka Digvijaya-parākramottungadēva (see also : Loka-pāla), k. (22.1b.3)
 Biddhi, p. (64.IIIb.3)
 Bikrama, p. (44)
 Bikṛma, p. (86.II.5)
 Bilu, p. (38.b.3)
 Bilut, p. (86.II.13)
 Bimala, p. (58.2a.1)
 Bingah, p. (95.7)
 Binēkas (see also : Bink^o, vin^o), t (80.18)
 Bining, p. (86.II.19)
 Binkas, t. (80.17)
 Bingung, p. (64.II.14)
 Biredis, p. (64.IIIa.2)
 Bisama, p. (86.III.8)
 Bisāñja, p. (80.10)

Bisār, p. (74.1)
 Bisusul, p. (58.2a.3)
 Bkyah, p. (86.II.9)
 Blondo, p. (64.II.16)
 Bluñuh, p. (24.1)
 Blyah, p. (86.III.2)
 Bogal, p. (61.1 ; 64.II.16 ; 65.B2)
 Bo, p. (105.a)
 Bobo, p. (46.7)
 Bobol p. (105.a)
 Poddha, (see also : Buddha), g. (22.IIIB.4)
 Boddhi, p. (96.18)
 Bolotong, p. (61.3)
 Brada, p. (80.12)
 Brahā, p. (26.9)
 Brahmā, g. (6.15 ; 22.IVb.6 ; 37.6 ; 46.4 ; 49.a.7 ; 50.4 ; 61.3 ; 64.IIIa.9 ; 72.7 ; 84.24 ; 86.III.14 ; 104.a.4 ; 105.a)
 Brahmā, p. (45 ; 68.5)
 Brahmāśakti, p. (64.I.7)
 Brat, p. (84.3)
 Brati, p. (40.b2)
 Brīt, p. (64.II.14)
 Br̥kut, p. (105.6)
 Btaḥ, p. (86.III.3)
 Buangčn, p. (80.11)
 Buara, (80.21)
 Buat, p. (61.3)
 Buatoḥ, p. (61.3)
 Buddha, (see also : Boddha), g. (80.4)
 Buddha, p. (40.b3 ; 61.3 ; 94.B.5)
 Buddha-Dharma-Saṅgha (6.14)
 Buddhi, p. (86.II.13)
 Bukang, p. (64.II.13)
 Bukat, p. (86.II.8)
 Bukit, p. (31.1a)
 Bulah, p. (44)
 Bulakan, p. (94.A.10)
 Bule, t. (11.2b.1)
 Bulibak, p. (80.28)
 Bulu, p. (105.a)
 Buñcang haji, t. (31.IIa)
 Bunil, p. (49.a5 ; 52.a14)
 Bunin, p. (94.A.8)

Buntut, p. (96.4)
 Buntil, p. (56.13)
 Bunu, p. (45)
 Bur, p. (68.14)
 Burahan, t. (84.14)
 Burkulū, p. (56.B.8)
 Buru, p. (86.II.17)
 Burutu, p. (49.a11)
 Busū, p. (70.B.1)
 Busut, p. (87.24)
 Butē, p. (72.3)
 Butōng, p. (87.22)
 Butir, p. (70.B.1)
 Butuhan, p. (56.14)
 Buvi, p. (10.11)
 Buyut, t. (12.7a.1 ; 22.IIA.4 ; 31.1a)
 Bva'u Sanggrāmadrabandhara (see also : Sanggrāma^o), p. (64.I.8)
 Byuha, p. (90.4)

C

Ca, p. (80.35)
 Cabur, p. (86.II.11)
 Caca, p. (87.18 ; 96.12)
 Cadar, t. (106.2b)
 Cakēr, p. (86.II.6)
 Caki, p. (90.4)
 Cakra, p. (42.1a.2 ; 60.1a.5 ; 64.I.11 ; 65.A.3 ; 70.A.12 ; 86.I.8 ; 88.6 ; 96.5)
 Cala, p. (74.2)
 Caluvak, p. (22.IX.b.6)
 Camma, p. (64.IIIa.3)
 Campa, p. (73)
 Cañcu makuṭa, pr. (12.2b.2)
 Cañcu Manggala, pr. (12.2b.2)
 Candra, (see also : Śaśi), g. (12.9a.4 ; 46.3 ; 64.III.b.7 ; 86.III.20)
 Candra, p. (52.b.10 ; 86.II.14)
 Candrakumāra, p. (9.12)
 Cangcangan, p. (22.IXb.1)
 Cangkak, p. (86.II.19)
 Cangke, p. (22.IXb.6)
 Cangkir, p. (22.IXb.2)
 Ganglu asintuk, p. (50.7)

D

Dadang, t. (11.16)
 Dadhi, p. (87.23)
 Dagū, p. (86.III.2)
 Daha, p. (70.A.17)
 Daha, p. (86.III.1)
 Dahan, p. (61.3)
 Dahana, p. (9.10)
 Dahara, p. (9.6)
 Daheng, p. (72.2)
 Dai, p. (65.B.2)
 Daimoh, p. (64.II.18)
 Daisi, p. (43)
 Daivoh, p. (105.a)
 Daki, p. (106.1a)
 Daki, p. (64.IIIa.1)
 Dakṣa bāhubajrapratipakṣakṣaya, (See variants below) Fr & K (64.I.7 ; 88.2)
 Dakṣa bāhubajraprahi^o, (65.A.2)

Appendix A

Dakṣantama bāhubajra pratipakṣakṣaya, pr. (78.1a.5)
 Dakṣo(t)tama, pr. (12.3a.1)
 Dakṣottama vajrabāhupratipakṣakṣaya, pr. (75.4)
 Dakut, p. (106.1a)
 Dālang (?), t. (98)
 Dalihan, p. (38.C4 ; 86.III.2)
 Dalinan, t. (16.7 ; 17.7 ; 26.8 ; 27.5 ; 40.a7 ; 49.a4 ; 52.a 11 ; 70.A.11 ; 86.I.9 ; 87.13)
 Daluk, t. (62.13 ; 64.II.6)
 Dalung, p. (105.a)
 Dalyāntan, (106.1b)
 Dāma, p. (7.4)
 Dampi, p. (78.1b.1)
 Dampit (*See* Dapit, Dangpit, Dhapit), p. (54.7)
 Damo, p. (16.15)
 Dampulan, t. (12.4a.4 ; 96.15)
 Dampunta (*see* Dapunta), t. (78.1b.1)
 Dāṇa, t. (37.8)
 Dana, p. (105.a)
 Danada, (*see* Dha^o, Dhā^o), p. (80.9)
 Dānahaṛṣa, p. (22.XA.1)
 Dāna hutang, p. (22.1 X b.3)
 Danava, s (112.2)
 Dānava, s. (12.11a.1)
 Dāṇḍa, t. (37.2)
 Danes, p. (105.a)
 Dayā, p. (105.a)
 Dāṇḍamara, p. (16.23)
 Dang, t (11.11 ; 16.11 ; 56.8 ; 83 ; 102.7 ; 107.A.2 ; 107.B.2)
 Dang, ācāryya, t. (88.3 ; 90.16 ; 100.12)
 Dang Āryya, t. (96.6)
 Danghuan, p. (105.a)
 Dang hyang guru, t. (15.2 ; 83)
 Dani, p. (38.c3)
 Dangpit, p. (62.9)
 Danta, p. (80.2)
 Danu, p. (74.5 ; 75.21)
 Danu, p. (105.a)
 Daqunve, p. (64.II.2)
 Dapit, p. (60.1a 6 ; 64.I.11 ; 65.A3 ; 70.A.12 ; 74.3 ; 80.7 ; 86.I.7 ; 87.16)

Dapu, t. (96.7)
 Dapu hyang, t. (56.4 ; 67.1b.2 ; 84.12)
 Dapunta (*see* dampunta), t. (9.10 ; 11.12 ; 21.6 ; 37.8 ; 56.3 ; 58.B.2 ; 64.I.6 ; 67.1b.1 ; 68.12 ; 75.16 ; 87.14 ; 96.33 ; 98.6 ; 100.13 ; 102.14 ; 103.8)
 Darā, p. (86.III.4)
 Dasagar, p. (62.18)
 Datar, p. (16.28 ; 87.24)
 Datang, p. (86.III.3)
 Dati, p. (54.2)
 Datti, p. (86.III.2)
 Dava, p. (42.2.9 ; 80.13)
 Daval, p. (65.B.1)
 Davan, p. (9.3)
 Davir, p. (46.8)
 Dayang, p. (64.II.13)
 Dayana, p. (42.2.2 ; 64.III.a.1)
 Dēdēlan (*see* : Didēlan, udalan), t. (87.15)
 Dederan, p. (96.17)
 Dedu, p. (98.11)
 Demoh, p. (64.II.13)
 Dēmpāṅgkara (*see* Dipāṅgkara), p. (40.a6)
 Dēṇḍa, t (58.2a.5)
 Dēngčen, s (12.10b.3)
 Deśi, p. (72.5)
 Detyā (Daitya), S (12.11a.1)
 Deva, p (62.20 ; 86.II.4 & 11 ; 88.1)
 Deva, g (86.III.18)
 Devakarṇma, t (32)
 Devaputra, g (46.5 ; 84.26 ; 104.b.4)
 Devarākṣasa, s (12.10b.3)
 Devasimha, k (4.1)
 Devata (deified king), (88.4 ; 89.b.7)
 Devata (*see* 'tā, Bhāṭāra) g (65.A.2 ; 96.24 ; 97)
 Devatā, g (53.3)
 Devīndra, k (55.2)
 Dhana, p. (87.24)
 Dhana, p. (105.a)
 Dhanada (*see* Dhān^o, Danada), p. (70.A.13)
 Dhānada, p (74.4)
 Dhanadi, p. (90.2)
 Dhanam, p. (40.b3)
 Dhanañjaya, p (70.A.22)

Appendix A

Dhaniti, p (64.II.5)
 Dhanū, p. (61.3)
 Dhanuka, p. (86.I.9 ; 98.7)
 Dhaphit, p (72.11)
 Dhara, p. (10.5 ; 80.15)
 Dharani, p. (105.a)
 Dharava, p (94.B.6)
 Dharma, p (10.10 ; 73)
 Dharmma, p (52.a14 ; 64.I.13 ; 64.II.15 ; 70.A24)
 Dharmmaśakti, p (22.IB.5)
 Dharmmasinta, t (21.10 ; 64.II.2)
 Dharmmatuṅgadeva, k (6a.13)
 Dharmmodaya (*see* below), pr. (67.7a.3)
 Dharmmodāya mahāsama, k (79.4)
 Dharmmodaya mahāśambhu (*see* variants), K (12.10a.2 ; 70.A.1)
 Dharmmodaya mahāśambu, K (72.2)
 Dharmmodaya mahāśambhu, K (60.1a.2)
 Dharmmodaya mahāśambhu, K (71.6)
 Dhasa, P (16.22)
 Dhepu, p (63.I.11)
 Dhetā, P (61.3)
 Dhidhi, p (70.A.22)
 Dhīman, p (31.1a)
 Dhīpa, p (67.1b.2)
 Dhīti, p (42.2.2)
 Dhna, p (27.6)
 Dhnang, p (26.9)
 Dhungu, p (94.A.11)
 Dhura, *see* Dhū^o, t (12.3b.2 ; 31.IIa)
 Dhura, p. (16.27)
 Dhūra, t (22.VIa.5)
 Dhyāna, p (38.a5 ; 64.II.6 ; 86.III.5)
 Didēlan, *see* Dēdēlō, t (86.I.16)
 Dīha, p (67.1b.2)
 Dīli, p (84.13)
 Dimit, p. (24.9)
 Dinakara, p (96.34 ; 98.8)
 Dīni, p. (70.A.4)
 Dīni, p (38.c1)
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 Dipāṅkāra, p (49.a3)

Dita, p (64.III.a.2)
 Divū, p (24.4)
 Dmit, p. (105.a)
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 Do, p. (42.2.3)
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 Drabya haji kilalān (*see* mangilala drabya haji), t (93.A.6)
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 Draśa, p (56.B.8)
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 Durgī, *see* variations below, g. (82.A)
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 Durggādevi, g (96.25)
 Durung, p. (105.a)
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 Dvi, p. (72.4)
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E

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Gadir, p. (25.B1)
Gadya, p (90.4)
Gahata, p (65.B1)
Gahing, p (65.B2)
Gahu, p (86.II.7)
Gaiṣṭa, p. (105.a)
Gaja, p (38.c2 ; 40.b1)
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Galanggan, p. (31.la)
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Gali, p (56.17)
Galigi, p (72.10)
Galini, p (80.14)
Gallam, p (73 ; 74.7)
Galung, p (61.9)
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Gambir, p (68.13)
Gambhira, p (70.A.17)
Gambo, p (96.10)
Gammar, p (68.14)
Gamvais, p (64.IIIa.1)
Gamvas, p (38.c2)
Gamvo, p (64.IIIa.1)
Gamvoh, p (64.II.15)
Gana, p. (14.21)
Ganā, p (14.18)
Gana, s (22.Xa.1 ; 46.4 ; 84.25 ; 96.26 ; 97 ; 104.a10)

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Ganal, p (72.4)
Gānanta, p. (56.B12)
Gānda, p. (38.c1)
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Gandha, p (16.17 ; 38.C4)
Gandharva (*see* °vva), S (22.Xa.6 ; 46.5 ; 97 ; 104.b4)
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Ganṭi, p (31.la)
Ganungsili, p (16.22)
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Garga (*see* Gargga), s (46.10)
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Garjita, p (86.II.19)
Garu, p (14.18 ; 80.16 ; 86.III.1)
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Garudā, s (46.6)
Garudamuka, p (79.4)
Garyya, p (37.2)
Gaṣṭa, p (96.4)
Gaṭa, p (74.1)
Gava, p (40.a7 ; 49.a4 ; 52.a)
Gavai, p (11.14)
Gavana, p (9.7 ; 10.3)
Gavi, p (64.II.18)
Gavil, p (46.7)
Gavul, p (49.a12 ; 73 ; 86.II.10)
Gayuk, p (86.II.8)
Gesti, p (40.a.12)
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Ghananātha, p (9.14)
Ghaṭa, p (98.c4)
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Gilēḥ, p (86.III.1)
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Glar, p. (64.II.16)
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Godā, p. (64.IIIb.3)
Godhā, p. (86.II.3)
Godhi, p. (86.III.4)
Goga, p. (64.IIIb.1)
Goma, p. (90.6)
Gomanta, p. (86.II.13)
Govar, p. (11.14)
Govinda, p. (64.I.2)
Gra, p. (16.8 ; 17.7)
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Grak, p. (70.A.21)
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Guḍir, p. (65.B.2)
Guha, p. (90.3)
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Gujil, p. (86.II.16)
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Gundyang, p. (80.17)
Gunottama, p. (96.33)
Gunu, p. (86.II.8)
Gunguk, p. (94.A.7)
Gunung, p. (10.5)
Gunungan, p. (80.11)
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Gurun, p. (87.17)
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Guta, p. (70.A.24)
Guti, p. (61.3)
Guva, p. (14.23)
Guvai, p. (45)
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Guvar, p. (38b.2 ; 40.a17 ; 41.b5)
Guvi, p. (70.A.20)
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Guvinda, p. (105.a)
Guvindi, p. (87.26)
Gvarī, p. (64.II.16)
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Habāngan, t. (52.a.11)
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Halaran, p. (61.3)
Halaran, t. (16.6 ; 17.6 ; 26.7 ; 27.4 ; 38.a3 ; 40.a6 ; 41.a2 ; 52.a2 ; 64.I.11 ; 70.A.11 ; 86.I.8 ; 87.13 ; 89.b.7 ; 90.2 ; 96.33 ; 98.8)

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 Hanumān, p. (87.2)
 Hap, p. (14.22)
 Haras, p. (10.13)
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 Hidēh, p. (40.a.13)
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 Hivā, p (70.A.21)
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 Hulu tarus, t. (42.2.10)
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 Hulu vuattan, t. (45 ; 56.B.7)
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I
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 Jayakirttivardhana, p. (106.1b)
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APPENDIX B

Register of Geographical, Ethnic, Archaeological,
Scriptural terms etc.

Abbreviations :

- B=Book, sacred text
C=Classified people
E=Ethnic group
L=Locality
Mt=Mountain
m=materials, objects
Ph=Philosophical terms
Pr=Professional people
R=River
Re=Religion, religious orders or status
S=Sanctuary, temple, foundation, etc.

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 Sima, s (34.3 ; 48.2 ; 64.I.2 ; 80.6 ; 81.1b.2 ; 97)
 Sima, s (7.2 ; 10.16 ; 11.18 ; 12.4b.2 ; 13.4 ; 15.2 ; 16.4 ; 18.5 ; 19.46 ; 22.IIB.2 ; 23.8 ; 26.3 ; 28 ; 31.1b ; 37.3 ; 43 ; 45 ; 60.1a.6 ; 80.20 ; 86.I.3 ; 91.3)
 Simā, s (34.2 ; 50.3 ; 72.3)
 Sima, s (31.1a ; 32 ; 33 ; 44 ; 51 ; 54.3 ; 56.5 ; 57.2 ; 62.3 ; 71.15 ; 76.13 ; 80.31a ; 86.I.5 ; 96.8 ; 97 ; 106.2b ; 108.a.2)
 Simā, s (35.2 ; 38.2 ; 39.2 ; 52.a.4 ; 61.3 ; 70.A.9 ; 84.7)
 Sima avatāralpas, s (63)
 Sima batu kulumpang (*see* kulum^c), s (64.IIIa.12)
 Simhala, 1 (VIIa.7)
 Sinapan, 1 (86.I.2)
 Sindingan, 1 (64.IIIb.2)
 Singgang, 1 (53.5)
 Singhā, 1 (64.II.2)
 Singhā, 1 (12.5b.4)
 Singhala, 1 (93.A.8)
 Singhapura, 1 (64.II.5)
 Sirikan, (75.11)
 Śivagṛha, s (19.43)
 Śivālaya, s (19.40)
 Skar amvay, 1 (86.II.5)
 Skar tan, 1 (64.II.2)
 Soba, 1 (12.6b.2)
 Sogata, r (22.IVA)
 Srai, 1 (46.5 ; 64.II.6)
 Srāngan, 1 (68.12 ; 86.I.14)
 Śrī haji, 1 (10.15 ; 14.20)
 Śrī mandakini, 1 (16.25)
 Śrī manggala, 1 (7.1 ; 32)
 Śru ayun, 1 (62.18)
 Sthāpaka (sculptor), pr (4.6 ; 32)
 Südرا, (*see also* sudra), c (22.Xb.5 ; 31.1b ; 97)
 Sudra, c (59.12)
 Sugih manek, 1 (84.7)
 Sukga, (91.4)
 Sukhapanggil, 1 (46.4)
 Sukun, 1 (9.11 ; 10.9 ; 14.21 ; 52.b.5)
 Sukun, (70.A.17 ; 80.14)
 Sūkveh, 1 (44)
 Sulang Kuning, 1 (70.A.22)
 Sumanding, 1 (12.7a.2)

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- Sumangka, 1 (70.A.15)
 Sumbhāgi, 1 (86.I.12)
 Sumbi, m (12.8b.3)
 Sumeru, m (VIIa.1 ; 20.2)
 Sumingkar, 1 (64.II.4)
 Sumuda, 1 (86.I.16)
 Sumumilak, 1 (62.19)
 Sunving, m (70.A.3)
 Sunđa, 1 (42.1a.6)
 Suru, 1 (64.IIIa.4)
 Suru tbal, 1 (42.2.10)
 Susuhban, 1 (80.11)
 Susuhhan mūla, 1 (80.19)
 Sušukan śima, s (86.III.1)
 Sušukan śīma, s (105.a)
 Susuk-Kulumpang (*see* Kulumpang), s (80.23 ; 96.20)
 Susu-Kulumpang (*see* Kulumpang), s (64.IIIa.15)
 Susundara (12.8b.4 ; 70.A.3 ; 71.14)
 Syutan, 1 (68.13)

T

- Taas, 1 (46.2)
 Tadangayan, 1 (72.12)
 Taji, 1 (61.1 ; 62.13)
 Taji Gunung, 1 (80.5)
 Taju śri, 1 (23.7)
 Talabung, 1 (56.9)
 Talaga, 1 (42.1a.5 ; 86.II.3)
 Talan, 1 (22.IVA.2)
 Talan, (90.16)
 Talang, 1 (105.a)
 Talang Air, 1 (16.28)
 Talu, (80.11)
 Talumpuk, 1 (64.II.4)
 Talun, 1 (80.8)
 Tálvarani, 1 (38.3 ; 40.a.10 ; 41.a.3)
 Tamalinggang, 1 (64.II.1)
 Tambak haji, 1 (80.15)
 Tambar, 1 (22.IXA.3)
 Tambla, 1 (75.10)
 Tampur, 1 (96.17)
 Tampuran, 1 (84.6)

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Tāmrapraśasti (*see* °śāsana), (88.7)
 Tāmrāśāna (*see* °prāśasti), (21.9)
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 Tamvalang pañjung, 1 (24.14)
 Tamving, 1 (105.a)
 Tamyang, 1 (24.11 ; 46.1)
 Tangga, 1 (81.2)
 Tanggalan, 1 (74.4)
 Tanggar, 1 (46.2)
 Tanggar, (86.II.6)
 Tanggar vanga, 1 (94.B.5)
 Tanggehvangi, 1 (42.1a.10)
 Tanggil, 1 (44)
 Tangkil, 1 (45)
 Tangkil, (64.I.16 ; 79 ; 86.III.12)
 Tangkillan, (80.11)
 Tangkil sugih, (70.A.16)
 Tañjung, (86.II.5)
 Tanmātras, ph (12.9b.2)
 Taragal, 1 (47.2)
 Tarijān, 1 (87.21)
 Tarongan (Harongan), 1 (94.B.9)
 Tārūma (var. Tārumā), 1 (1a.3 ; 1c.1)
 Tārumā (*see* above), 1 (1d.1)
 Tatapa, 1 (24.3)
 Tatavvāngentas, 1 (24.15)
 Tavihang, 1 (12.9a.1)
 Tēas (sacred stone), s (75.20 ; 84.16 ; 94.20)
 Tēgang rāt (*see* Tgang°), 1 (58.2a.1)
 Telēbantin, (87.18)
 Tēpoh, 1 (102.4)
 Tērenēh, 1 (86.III.12)
 Tgang rāt, 1 (88.11)
 Tguhan, 1 (64.IIIa.5)
 Tguk, 1 (89.b.7)
 Thang, 1 (10.9)
 Tibran, 1 (16.27)
 Tigang sugih, 1 (86.II.6)
 Tiga vangi, 1 (60.b.5)
 Tilimpik, (64.I.9 ; 74.6)
 Timbanan vungkal, 1 (82.6)
 Timbum vni, 1 (73)
 Tinavuhan, 1 (44)
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U

Tiruan, (70.A.22)
 Tiru ranh (*see* below), 1 (28 ; 68.13 ; 75.11)
 Tiru rāṇu, 1 (64.IIIa.4)
 Tiru ranu, 1 (86.III.7)
 Tis, 1 (38.d.1)
 Tla molih, 1 (80.17)
 Tlang, 1 (65.A.4)
 Tla tla, 1 (56.14)
 Tpung sugih, 1 (46.6)
 Tpusan, 1 (70.A.24)
 Trab, 1 (47.2)
 Tribaji, 1 (10.18)
 Trirava, 1 (80.29)
 Tritpuṣṭan, 1 (13.3)
 Trivuah, 1 (102.4)
 Tugaran, 1 (96.10)
 Tugu, 1 (80.16)
 Tukir, 1 (46.7)
 Tulang Air, 1 (16.4 ; 17.4 ; 70.A.21)
 Tulangan, 1 (46.4)
 Tumapal, 1 (53.6)
 Tumpang (72.1)
 Tumurum, 1 (80.9)
 Tumüt, 1 (42.1a.6)
 Tunah, 1 (86.I.2)
 Tunahan, 1 (30.2)
 Tunggalangan, 1 (64.IIIb.2)
 Tunggang, 1 (25.21)
 Tunggayung, 1 (38.d.1)
 Tunggu, (72.3)
 Turamangambil (*see* Turu°), 1 (86.I.4)
 Turayun in sor, 1 (70.A.24)
 Turumangambil (*see* °vil), 1 (54.3 ?)
 Turumangamvil, (*see* °bil), 1 (37.8 ; 86.III.5 ; 94.A.11 ; 105.b)
 Turus, 1 (86.I.4)
 Tutung kris, (87.20)
 Tuvuhada, 1 (12.9a.1)
 Tyusan, 1 (10.14)

V

Vaatan, (70.A.23)
 Vadhangin, 1 (94.B.1)
 Vadihatī, (80.8)
 Vadung Poh, 1 (70.A.14)
 Vagai, 1 (22.IXb.2)
 Vaharu, 1 (12.2a.1 ; 31.1a ; 40.b.4 ; 84.11 ; 96.6)
 Vaipulya, ph (6.6)
 Vaiśya, c (*see also* Veśya), (22.Xb.5 ; 31.1b)
 Vajang, (91.5)
 Vaju Poh, 1 (80.13)
 Vakung, 1 (65.A.12)
 Valā, 1 (25.21)
 Valahingan, 1 (53.5)
 Valaing (*see also* °leng), 1 (25.8 ; 70.B.23)
 Valakaś (*see* below), (81.1)
 Valakas (*see* °Kāś, Balakas), 1 (74.4)
 Valambangan, 1 (12.8b.4)
 Valang valang, 1 (94.A.10)
 Valeng, 1 (81.1 ; 88.6)
 Valimvangan, (72.12)
 Vanaprastha (*see* °prasthā), Re (59.12)
 Vanaprasthā, Re (97)
 Vangkul Kāṭal, (98.8)
 Vangun anvēk, 1 (64.IIIa.7)
 Vangvang bangēn, 1 (91.3)
 Vantil, 1 (7.2 ; 19.43)
 Vanua Poh, 1 (32)
 Vanua Tangngab, 1 (26.4 ; 27.2)
 Vanua Tngbah, 1 (64.II.3)
 Varangvarang, (65.A.12)
 Varasiga, 1 (73)
 Varingin, 1 (10.3 ; 14.16 ; 70.A.21)
 Varit, (98.8)
 Varu ranu, (62.16)
 Vaśah, 1 (90.18 ; 93.B.6 ; 96.7)
 Vatu antan, (61.9)
 Vatu kura, 1 (63)
 Vatu lampyar, 1 (12.8b.9)
 Vatu pinakasima (*see* °sima with variants), s (38.b.4 ; 41.a.4)
 Vatu śima, s (*see* variants below and

'pinakasima, sima vatu kulumpang), (64.II.13)
 Vatu sima, s (61.7 ; 64.IIIa.15 ; 96.22)
 Vatu sima, s (72.2 ; 86.III.13)
 Vatu tihang, s (62.2)
 Vatu varak, 1 (87.22)
 Vatu vatu, 1 (74.3 ; 86.III.8)
 Vatu viri, 1 (80.16)
 Vayang (play), (72.10)
 Vayangkappi, 1 (80.19)
 Vayuku, 1 (18.5)
 Vdah, 1 (54.5)
 Vdi, 1 (22.IXb.6 ; 70.A.15)
 Veda, B (3.9 ; 4.6)
 Vēṅgkal, 1 (86.III.8)
 Vērēhnya, 1 (86.II.4)
 Versya (*see* Vaisya, Veśya), c (59.12)
 Veśya (*see* Vaīśya, versya), c (97)
 Vibhuh, 1 (94.B.9)
 Vibāra, s (*see also* bihāra, vuara) (5.11 ; VII.9 ; 36.2 ; 59.4 ; 68.12 ; 72.8 ; 79 ; 90.3)
 Viku, re (61.6 ; 96.29 ; 97)
 Vinaya, ph (5.3)
 Vintang mas, 1 (88.3)
 Vintang prasāda, 1 (107.A.11 ; 107.B.11)
 Vintri, 1 (46.2)
 Vipra, c (4.25 ; 6.6)
 Vka (40.a.3 ; 41.a.1 ; 75.11 ; 94.b.6)
 Vkas, (64.II.11)
 Vra, 1 (86.II.18)
 Vrigvrik, (61.3)
 Vrikvrik, 1 (98.10)
 Vru, 1 (86.I.3 ; 94.A.7)
 Vualu, 1 (45)
 Vuara, s (*see* vihāra) (36.2 ; 72.5)
 Vuat, 1 (46.8)
 Vuatanimmas *see* °tanmas), 1 (80.32)
 Vuatan mas (*see* °tanimas), 1 (52.b.5)
 Vuatan sugih, 1 (64.I.2)
 Vuatan tija, 1 (46.9)
 Vuatan Yai, 1 (64.II.8)
 Vuattan, 1 (14.21 ; 80.1)
 Vuattan śri, 1 (80.7)
 Vuga, 1 (9.4 ; 85 ; 86.II.2)

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Vugang, 1 (74.6)
 Vukajana, 1 (72.3)
 Vukavatu, 1 (7.2)
 Vukiran, 1 (25.10)
 Vukulan, 1 (94.II.5)
 Vula, 1 (94.A.9)
 Vulakan, (65.I.2)
 Vulakan, 1 (94.A.2)
 Vulung, 1 (86.III.9)
 Vulung Katak, 1 (24.6 ; 87.17)
 Vungavunga, 1 (96.16)
 Vungkal, (Sang Hyang) s (104.b.15)
 Vungkal raya, 1 (56.13 ; 84.8)
 Vungkal sima, s (105.a)
 Vungkal sima susuk, (80.24)
 Vungkul tajam, 1 (70.A.23)
 Vungkul tihang, (75.11)
 Vungkal Tpat, (69.6 ; 80.12)
 Vungkuđu, 1 (64.II.3 ; 86.I.13)
 Vungkurul, 1 (65.A.10)
 Vungkurungan, (52.b.4)
 Vuñjang, (80.2)

Vunmadis, 1 (46.8)
 Vunta, 1 (14.24)
 Vunuk, 1 (14.19)
 Vunut, 1 (70.A.3 ; 71.12)
 Vurakung, 1 (73 ; 74.4)
 Vuratlu, 1 (72.1)
 Vuruđu kidul, 1 (90.2)
 Vuruđu lor, 1 (90.2)
 Vurungkud, 1 (22.IXb.4)
 Vuru panggung, 1 (74.6)
 Vurut, 1 (70.A.21)
 Vurutunggal, (64.II.3)
 Vuru tunggal, 1 (81.4)
 Vusvan, 1 (22.IIA.3)

Y

Yātahi vukul, 1 (19.45)
 Yati, c (4.6)
 Yava, 1 (3.13)
 Yoga, re (22.IIIA.2)
 Yupiter, 1 (38.a2 ; 41.a.2)

APPENDIX C

List of important old-javanese words
with their meanings

A

Abiyoga : Skt., Abhiyoga, speak to ; ingabiyogakén (22.IIIA.1)
Adé : front side ; pangadégan (22.XIa.2)
Adég : foundation ; pangadéga (22.IIIB.3)
Adégi : stand by ; umadégi (31.1a)
Agém : take in hand, receive ; inagamman (61.6)
Agra : Skt., Top knob (15.3)
Ājñān : skt. ājñā, order ; iuājñān (12.8a.1)
Ākāra : skt. shape ; pākarakna (70.B.18)
Alah : acquitted ; inalahakan (73)
Alap : seize, take ; palap (70.B.15)
Alih : shift, change ; mapangalih (64.IIIa.12)
Alisyus : whirlwind (12.10.b.2)
Alivávar : squall (12.10.b.2)
Ambil : take ; amvillamvil (64.IIIa.19)
Anamanam : wickerworks ; manganamanam (12.5b.2)
Anqéh : reduce ; inanqéh (52.B.11)
Angso : step forward ; mangsé (12.11b.1)
Angso : receive ; inangschan (40.A.6)
Añjali : skt. añjali ; making palms join, angañjali, (22Xa.3)
Añjamah : to make a concubine ; hañjamaha (22.VII IA.5)
Anugraha : skt. favour ; inanugrahán (68.2)
Apus : thread ; mangapus, spinning (12.5a.4)
Arah : pack up ; mangarah (72.I.13)
Ari : cease ; māryya (46.1), umári (58.B.2)
Arpana : skt. offer ; umarpanákna (65.A.4)
Aso : set off ; mangaso (16.9)
Aso : presented ; (ma)ngstakan (24.1)
Asthápaka : skt. sthápaka ; consecratory priest (22.IVA.1)
Asuk : penetrate ; umasuk, (46.6)
Atag : call ; inatag (41.A.6)
Atak : a coin called atak ; panatakan (22.VA.3)

Atur, hatur : to give ; ingnaturan (to read : ina^o) (22.VIIIB.6)

Avuk : disastrous (12.10b.4)

Ayubbāgya : willingly, with approval ; mangayubhāgya (61.1)

B

Babad : root out (weeds), babadēn

Bañubañu : spilling of water ; pabañubañu (12.6a.4)

Bēlaḥ : smash (22.XIa.3)

Bērat : weigh ; mabrat (63)

Bhakti : skt. respect, worship ; kabhaktyana (63)

Biring : accompany ; biniring (22.IXa.6)

Buat : tribute ; pamuat (37.2)

Bubut : linen-work (such as bed-covers and pillows) ; mamubut (12.5a.2)

Buka : open (37.4)

Bun : dew ; kabunan (57.9)

Buñcang : bestowal of favour ; subuñcang (74)

Bungaḥ : gladness, satisfaction ; mabungaḥ (90.16)

Buru : pursuit ; burvan (22.VIIIB.2)

Bvēng : throw ; bvēngakēn (22.XIb.1), buangakan (46.10)

Byāpāra : skt. Vyāpāra ; interfere with ; pinarabyāpāra (82.8)

C

Cangcang : charge with a task ; cangcangan (22.IXa.2)

Cangvring : purple-red paints ; macangvring (12.5a.1)

Capuri, makacapuri : hawkers coming within citywalls (72.I.1)

Carik : tear up ; carikakēn (22.XIa.3)

Cihna . skt. cihna ; makacihiṇa, affix the sign (63)

Cucup : sip (22.XIa.3)

Curing : wearing of footbells ; macuringa (12.6a.4)

D

Dadi : to be, transformed into ; dadya (41.A.2)

Dadi : prepare ; dinadyakan (64.IIIa.19)

Dagang : Commodity (72.I.1)

Dalēm : depth (12.10b.1)

Dalih : deem appropriate ; dinalih (90.11)

Damēl : shuttles (?) for the spinning wheel ; madamēl (12.5b.1)

Damēl : to bring into execution ; padamlakna (22.1b.6)

Danḍakudāṇḍa : skt. word ; all sorts of punishments.

Datang, datēng : convey, bring ; dinatangakan (56.9)

Dēmak : spring upon ; dmakēn (12.10b.3)

Dēmak : gifts ; madmak (24.1)

Dharmacinta : skt. Dharmacintā, pious inclination ; dharmmacinta (9.9)

Dik : skt. dhik, to cry fie upon ; mangdik (12.8a.2)

Dirghayusān : skt. dīrghāyuṣmān, live long ; kadirghayusān (22.IIIA.4)

Diri : to stand up ; mangdiri (12.8a.2)

Dlāha ning dlāha : remotest future (22.VA.3)

Doh : far ; adohaparē, far and near (31.1b)

Dr̄vya : skt. Dravya, possess ; makadr̄vya (22.IIIa.3)

Duduk : pluck out (22.XIa.3)

Duhilat : duhilatēn, swallow one's spittle (12.4b.4)

Dubung : injure, kaduhunga (97.V.)

Dulur : accompany, dinulur (12.2b.4)

Dulur : together with, madulur (22.VA.3)

Dunung : set up, furnish ; dumunung (22.VA.5)

Duvan : hamlet (63)

Dyun : pot ; adyun, making of pots (12.5a.4)

E

Entas : ferry, umantassakna (65.A.5)

G

Gaga : arid field (62.3)

Gading : ivory (22.VB.1)

Galagah : a kind of grass or reed ; magalāgah (70.B.7)

Ganagaṇā : altogether (40.A.3)

Gang : Cook ; pinakagangan (64.IIIa.19)

Ganti : rotation, change ; pagantyagantyana (70.A.4)

Gave, gavai : make, institute ; magavaya (65.A.2)

Gēlār : scattered company ; paglaran (31.1b)

Gēnēng : place firmly ; manggnangi (64.IIIa.15)

Gēnēp : full number of ; kagnap (40.A.2)

Gēsēng : burn down, scorch ; Gsēngāna (22.XIa.6)

Gigēl : dance ; mangigēl (61.6)

Gilang : shining ; gilanggilang (22.VB.1)

Giring : To have in the retinue ; mapangiring (31.1a)

Glap : lightning.

Gula : skt. Guḍa, sugar ; manggula, making of sugar (12.5b.1)

Galang : transport cart ; magulungan (72.I.14)

Guyu : jest ; maguyuguyvan (61.6)

H

Hadang : by chance ; kabadang (22.IIIb.1)

Hajong : welfare (22.IIIA.4)

Halalang : name of a class of grass, pahalalangan (50.2)

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Halang : may stop ; manghalangana (22.VIIIB.2)
 Halingēngēn : at wit's end ; halingongēna (97.V.)
 Halivat : pass by ; humalivat (22.VIII.B.1)
 Hamaguta payung : opening of umbrella (12.6a.3)
 Hamēng : Leave behind ; shamēngana (46.2)
 Hamēngana : full discomfiture (70.B.16)
 Hana : there was ; hinanākan (75.18)
 Hana : there was ; hinanakēn, allowed to be present (22.IX.a.6)
 Hana : there was, manghanākan, perform (86.17)
 Harēp : to come to the fore ; humarappa (38.D.3)
 Hasap : frankincense (61.7)
 Hastācapala : akt. hastacapala, rashness with hands (12.4b.4)
 Hatura : to present respects ; humatura (22.IIB.5)
 Havu : ash (40.B.11)
 Havu : ash ; binavu(ha)vu, scatter like ashes i.e. spend lavishly (72.I.4)
 Hēmban : retain, bear ; pahambān (64.IIIa.16)
 Her : remain ; pangher (97.V)
 Hilang : destroy (64.IIIa.16)
 Hinga : boundary (31.1a)
 Hingan : boundary (12.2a.1)
 Hli : exchange-article ; panghli (32)
 Hulang : debt (73)
 Hurip : live, humurip (46.3)
 Hutang : debtor, ahutang (22.VIIIB.2)
 Huva : set at liberty ; anghuvākna (22.VIIIB.1)
 Hyun : to wish, appreciate ; mahyun (61.6)

I

Igēl : dancing : inigellakan (64.III.a.20)
 Ilu : go with, accompany ; umilu (9.20)
 Inggat : run-away ; Nginggatakēn (22.VIIIB.1)
 Inum : drink (22.XIa.4)
 Irir : blow away ; kerir (46.2)

J

Japā : skt. japa, mumbling of prayer ; ajapā (22.IIIA.2)
 Jayapattra : skt. ^opatra, legal judgment (90.2)
 Jayaśatrū : skt. defeat enemy ; kajayaśatravān (22.IIIA.2)
 Jnu : to paint oneself; majnu (61.6)
 Jungkēl : stumble ; kajungkēla (97.V.)

K

Kalakalā : trapping (of beasts etc.); makalakalā (12.5b.2)

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Kalambi : with jacket ; makalambi (12.8a.3)
 Kamalir : jetty-shed (65.A.2)
 Kamulan : dwelling place, place of shelter (65.A.4)
 Karaṇa : skt., judicial court ; pakaraṇān (90.5)
 Kayu : tree ; kayuakna, make fence with trees (61.7)
 Kēlém : dip, drown ; klammakna (46.1)
 Kēmit : protect, take care of ; kmitana (22.IIA.1), makmitana (63)
 Kēnan : receive ; kinannan, kinēnan (38.D.5)
 Kidul : south ; mangidulkidul, going along the southern side (12.2a.2). pangidulakna (12.11a.1)
 Kirakira : affairs, departments ; pakirakiran (22.IB.5)
 Kirim : send, kinirim (90.12)
 Klakla : cooked spices (64.IIIa.19)
 Kon : ordain, charge with ; kumonakēn (22.IB.6)
 Kon : order ; kinonkon, messenger.
 Kuliling : in a circle (61.6)
 Kungkung : ring ; mangungkunga curing, wearing of ring (and) bell (12.6a.3)

L

Lagilagi : earlier times (70.B.15)
 Laka : skt. Lākṣā, lac ; malaka (12.5a.1)
 Laku : go ; mammalaku, request (75.8)
 Lambit : fling ; salamvitakna (46.10)
 Lamlam : greedy (31.1b)
 Landēp : rush through ; landapēn (70.B.7)
 Langkah : step over ; manglangkahana (97.V°)
 Lavalava : pros and cons (90.6)
 Lēbu : drown ; lēbokna (12.10b.1)
 Lēbur : destroy ; lumēbura (31.1b)
 Lēkas : hasten towards ; lumēkas (22.Xa.2)
 Lēmēh : in aversion (70.B.15)
 Lēpēt : miss, fail to satisfy ; manglēpētakēn (58.B.2)
 Lepih : increase ; linapih (75.10)
 Levih : increase ; manglēbiha (75.8)
 Lilir : to inherit ; kalilirana (22.IIB.3)
 Linđēs : smash ; linanđasakan (64.IIIa.15)
 Linggih : seat ; palinggih (22.IIIA.3)
 Liput : wrap up ; liputēn (22.XIa.6)
 Litlit : grain powder (96.41)
 Lmah : earth, land ; makalmah (61.1)
 Lor : north ; pangalorakna, be made to go northwards (12.11a.1)
 Lumpang : bundle (72.I.13)
 Luñcip : sharp points (97.V°)
 Lungguh : sit ; malungguh (64.IIIa.12)

Appendix C

Luput : liberate ; angluputakna (22.VIIB.2)
 Lurung : repairing of roads ; malurung (12.5b.1)

M

Makhakāla : festal period (37.6)
 Mamahang : the making of light (12.5a.2)
 Mamutēr : the making of ropes (?) (12.5a.2)
 Mandihalādi : reviling (22.VIb.6)
 Mangmang : curse-formula (12.8a.1)
 Mangubhar : the making of red paints (?) (12.5a.2)
 Mangulang : shepherd (?) (72.I.19)
 Manikulalāvā : make a bend (?) (12.2a.2)
 Mas : gold ; parmasan, monetary share (65.B.6)
 Mayang : arēca-blossom (12.4b.3)
 Mevēh : difficulty (90.10)
 Mioguang : tree-root (97.V°)
 Moga : skt. moha ; bewilder ; mogākn (97.V°)
 Mukya : skt. mukhya, chief ; makamukya, to begin with (22.1B.5)

P

Pagakn : experience, come across ; mapagakna (12.10b.4)
 Pagēh : confirm ; apagēh (22.IIIB.6)
 Pagut : pinch ; kapagut (97.V°)
 Pahambal : irrevocably (22.IIIB.1)
 Pajjah (Pējah) : dead (73)
 Pangan : eat up, destroy ; pangannin (46.9)
 Pangguh : reach, meet, get ; kapangguh (46.3)
 Pañjang : length (68.5)
 Papas : smash ; pinapasakn (22.Xa.3)
 Para : undertake journey ; maparaparan (12.10b.4)
 Parah : tread upon ; maparaha (40.A.3)
 Parahu : boat (65.A.5)
 Paravyāpāra : skt. paravyāpāra ; interfere with ; parabyapara (12.5a.1)
 Parēng : simultaneously (61.1)
 Pariccheda : to charge ; pīnarichheda (73)
 Parikāla : skt. to follow ; parikalākn (97.V°)
 Parimvangi : to make toilette with paints and flowers (38.D.2)
 Pasang : offering, dues (37.4)
 Pasuk : mark out ; sapinasuk (62.3)
 Patēh : confirm, define ; mapatēh (64.IIIb.5)
 Pati : kill ; patyana (22.XIa.1)

Appendix C

Pēpēd : trampling ; pēpēdakn (22.XIa.4)
 Pēpēs : bruise ; pēpēsa (97.V°)
 Phala : skt. fruits ; phalāphali, different kinds of fruits (37.5)
 Pīkul : bring, carry ; umikul (68.11)
 Pinggir siring : boundary, neighbours (12.7a.1)
 Pingking : remain behind ; amingkingakn (22.IXa.2)
 Pingsor : in accordance with ; i pingsor (56.4)
 Pintakasih : friendly request (52.B.11)
 Pinton : to show ; pinintonakan (88.7)
 Pintu : door (37.4)
 Piñhā : sit idly (37.4)
 Prah : request, beg of ; mamrahakn (63)
 Prārthanā : skt. pray for ; mrārthanakn (22.IIIA.2)
 Prasama : keep (37.4)
 Prasama : together, collectively (61.1)
 Pratisubaddha : skt., firmly fix up ; mrat(i)subaddhakna (63)
 Puhara : to cause ; mamuhara (56.8)
 Puja : skt. worship ; pamujā (12.6a.3)
 Pukēt : fish with ; mamukat (65.B.10)
 Puliḥ : repair ; pinuliḥ (72.I.5)
 Pulir : whirl round and ; pulirakna (12.10b.2)
 Pun : subservient to ; punpunna (53.4)
 Pungpang : molest ; mamungpang (22.VIB.5)
 Puñjung : show, respect ; mapuñjunga (37.5)
 Pupuh : strike ; amupuha (22.VIIIA.5)
 Puput : to end, terminate, relieve ; pinuput (37.2)
 Putrāngśa : skt. Putrāñśa, patrimony of the children ; kaputrāngśa (22.VA.1)

R

Raga : basket ; mangragā (40.A.4)
 Rāh : blood ; pangrāha, punish (70.B.15)
 Rabat : to be serviceable, useful ; ma(ng)rabatti (46.4)
 Rajatachātra : skt., silver umbrella (15.2)
 Rambat : creep along ; rūmambat (12.4b.3)
 Rangang : insolvent (22.VIIIB.2)
 Rantian : be rooted out (22.XIa.3)
 Rēmpū : smash ; rēmpvā (97.V°)
 Rēčk : marshy lands (63)
 Rēngō : hear ; pīnarēngkēn (12.7a.1), pīnarungvakn (12.7b.4), pīnarēngokn (11.a.4)
 Ruhun : previously ; rumubun (70.B.7)
 Ruyung : man-trap (12.10b.4)

S

Saddhāna : skt. sādhana, instrumental, helpful (12.2b.1)

Sabur : answer (90.10)
 Sakit : to trouble ; sakitana (12.10b.3)
 Samādhi : skt., deep meditation ; asamādhi (22.IIIA.2)
 Sambah : to show respect ; manambah, "vah (37.6)
 Sambēr : strike ; sambērēn (22.XIa.5)
 Samburat : split ; kasamburat (12.4b.4)
 Samprayukta : skt., permanently regulated (96.14)
 Sandā : mortgage ; kasandā (64.IIIb.10)
 Sandung : press against ; mananđungakna (12.10b.4)
 Sandung : ensnaring (of birds etc.) ; mamisandung manuk (12.5b.2)
 Sandung duri : fences of thorny bamboos (12.6a.4)
 Sangguh : contain ; sinangguh (68.3)
 Sanghap : catch ; sanghapēn (12.10b.1)
 Sangsiptā : skt. saṃkṣipta, all brought together ; kasangsiptā (87.4)
 Sangskāra : skt. sañkāra ; performance of ceremonies ; kasangskāra (61.7)
 Sārabhāra : skt., requisition, help ; asārabhāra (22.IIB.5)
 Sārabhāra : charge with ; sinarabhārān (70.A.7)
 Sarik : torment ; sarikēn (97.V)
 Śarira : skt., body ; manarīra, incarnate (22.Xb.2)
 Sārisāryākāyakāya : sari=extreme best, kaya=with all strength (22.IIIA.1)
 Savak : invoke ; sumavak (70.B.5)
 Savung : organise fight ; manavung (61.6)
 Savur : spill ; kasavur (22.VIB.4)
 Sēkar : flower ; maskar, to make toilette with flowers (61.6)
 Sēmbul : black paint ; mañēmbul (12.5a.2)
 Sēmpal : tear into pieces ; sēmpalēn (22.XIa.5), sampalan (46.10)
 Šeṣa : skt., remaining part ; paśeṣākna (70.B.18)
 Sidakēt : borders with ; masidaktan (12.2a.2)
 Siddha : skt., bring into execution ; sumiddhākna (65.A.2)
 Sigi : to try to discover ; sigisigin (90.6)
 Singkrē : breadth ; (68.5)
 Sivak : split up ; sinivak (22.VIIIA.4)
 Sivo : play ; masivo (61.6)
 Soce : skt. śuci, purify ; sumoce (83)
 Sodhāra : taxes (72.I.4)
 Sop : stand with open mouth ; kasopa (97.V)
 Sor : communicate ; umingsor (22.IB.5)
 Śuci : skt., purification ; paśucyan, the place of purificatory rites.
 Śūla : skt., spears ; manula, to spear (12.5b.1)
 Suluh : illuminate ; sumuluh (12.11a.3)
 Sumpah : swear ; manumpah (61.7)
 Sumping : use ear wreathlet ; asumpinga (22.VIIIA.4)
 Sūng : receive gifts ; sinūngan (22.IXa.2)
 Sungga : man-trap
 Sunghara : vessels ; masunghara (72.I.14)

Surat : writing, document ; manurat (9.8)
 Susuk : mark out ; panusuk (12.2a.1)
 Susun : possess, amass ; anusuna (22.VIIIA.4)

T

Tabēh : play music ; manabēh (31.1b)
 Tadaḥ : receive ; tinadaḥ (22.1B.4)
 Tadaḥ : food ; manadaha (12.11b.2)
 Tagih : remind ; katagihhakna (82.22)
 Tahāsa : skt. aṭṭahāsa, to deride loudly ; mangṭahāsa (12.8a.3)
 Tahur : repayment ; panahur (81.3)
 Taku : give up ; tinakovakēn (31.IIb)
 Takut : danger, katakut (56.7)
 Tali : chord ; tinalyan, bound with setters (22.VIIIB.1)
 Tama : trespass into, come ; katamana (22.VB.3)
 Tampyl : struck (22.XIa.2)
 Taña : question, interrogate ; tinañān (90.10)
 Tanēm : implant ; tanamman (84.17)
 Tanggap : receive ; tumanggap (81.3)
 Tanggong : arrange fight (of cocks and boars) ; tumanggong (70.B.7)
 Tangkēb : fishing with tangkēb-net ; manangkēb (12.5b.2)
 Tarima : receive ; tumarima (31.IIa), manarimākna, make acceptable (90.8)
 Tarub : roof, tent ; matarub, the making of roof, tent etc. (12.5b.1)
 Tarung : pushed (22.XIa.2)
 Tasak : ripe, dead (70.B.15)
 Tatal : absolve ; tatalēn (22.VIIIB.3)
 Tavang : fishing with tabang-net ; manavang (12.5b.2)
 Tēbuān : sugar garden (63)
 Tēbus : purchase ; tumbus (64.IIIb.9)
 Tēhēr : subsequently, in continuation thereafter ; nanēhēr (52.A.5)
 Tēkēn : to possess ; tinēkēn (22.IIA.6)
 Tēmu : meet, find ; katēmva (12.3a.2)
 Tēngah : run in the middle ; manēngah (22.IVA.4)
 Tēngēn : right side ; tēngēnan (22.XIa.2)
 Tētēk : cut off, separate ; ančēk (22.Xa.2)
 Tētēl : squeeze, press against ; tētēlakna (46.1)
 Tibā : fall ; tibākna (46.1)
 Tibā : to come near ; manibākna (12.8a.1)
 Tikēl : break in two, distribute ; panikēlana (46.3)
 Tinghalia : pushed (22.XIa.2)
 Tuka : bite ; matukka (14.30)
 Tulus : confirm ; tinulassakan (58.B.4)
 Tumbas : purchase ; tinumbas (91.6)
 Tumvas : to purchase ; panumvasa (61.7)

Tunu : bura ; tumunu (64.IIIa.16)
 Turun : communicate ; tumurun (40.A.2)
 Turun : bring down ; tinerunna(k)ēn (46.2)
 Tutug : lie under (?) ; tutugan (72.I.3 ; 81.5)
 Tutub : batter (22.XIa.2)

U

Ubar : red paint ; mangubar (65.B.10)
 Ubbayasamata : skt., favourable disposition, lit. agreement of both sides (61.1)
 Ububan : bellows (72.I.13)
 Ugaḥ : cause disturbance ; umugahugah (14.29)
 Ukur : measurement (31.1a)
 Ulah : disturb ; umulahulah (22.Xb.4)
 Ulih : aim (12.3a.2)
 Umah : home ; momahumahbakan, to take home (46.3)
 Umbas : sale-price ; pangumbas (31.IIb)
 Unggu : coming under ; umunggu (52.A.5)
 Usap : explain, clear away ; kosapāna (90.11)
 Usus : intestines (22.XIa.3)
 Utal : lead astray ; utalakna (12.10b.2)
 Utēk : brains (22.XIa.3)
 Uynt : turn round ; umuyut (80.16)

V

Vaca : Skt., vāca, speech ; vinaca, was told or read (12.6b.4)
 Vacubratan, purificatory rites (70.B.16)
 Vaih (veh) : to give ; mavaih (10.16)
 Vakcapāla : skt. vākcapala, rashness in speech (12.4b.4)
 Valuh : pumpkin (12.4b.3)
 Vanting : crash, throw down ; amantingakēn (22.Xa.3)
 Vatangan : audience-hall (42.A.6)
 Vatēk : draw, bring ; umavāttakan (46.3)
 Vava : carry, abduct ; kavava (46.2)
 Veh : give ; mehbakan (25.12)
 Vēli : purchase ; vinli (39.2)
 Vēlut : the catching of eel-fish ; mamčlut (12.5b.2)
 Vēnang : suspect ; kavēnang (46.6)
 Vētangakan : keep inside mother's womb ; vintangakan (14.27)
 Vētu : draw out ; vetvakēn (22.XIa.3)
 Vibhajya : skt. vibhājya, divide ; kavibhajyan (22.IV.B)
 Vihang : oppose ; vinihang (56.12)
 Vijil : show, bring out, appear ; mamijilakēn (12.4b.4)
 Villet : entwine ; villettan (72.II.6)

Vive ; complete ; kavive (90.16)
 Vlah : bamboo (12.10b.4)
 Vtēng : belley (22.XIa.3)
 Vong : presented ; vinong (86.17)
 Vruh : know, take cognisance of ; vruhan (46.1)
 Vuhaya : crocodile (22.XIb.1)
 Vük : attack furiously ; mavūka (70.B.20)
 Vulangun : perplexed (97.V^o)
 Vurung : hindrance ; vurunga (97.V^o)
 Vvat : offering ; pinavuatakan (95.10)
 Vvit : ancestry ; kavvīvītan (90.8)
 Vyavahāra : skt. Vyā^a, law-suit ; pavyavahāra (90.4)

Y

Yoga : skt., yoga-practice ; ayoga (22.IIIA.2)